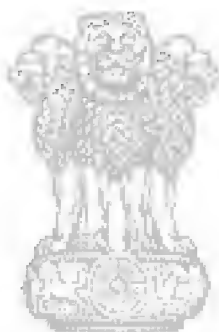


GAZETTEER OF INDIA
RAJASTHAN

JHALAWAR



RAJASTHAN DISTRICT GAZETTEERS



सत्यमेव जयते

JHALAWAR

BY

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NOTE

Shri B. N. Dhoundiyal had sent this volume to the press. He however, relinquished office while it was still in the Press. The present Director has seen its publication through.

Mention of the District map has been made in the Preface. Despite our best efforts we could not procure the map, the preparation of which has been undertaken by the Survey of India. We have therefore, to be content to publish the book without the map because it has already been considerably delayed. A free supply of the map will however, be made when available.



MAYA RAM
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GAZETTEER OF JHALAWAR DISTRICT

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PREFACE

Jhalawar is the second of a series of district gazetteers being published by the Government of Rajasthan in collaboration with the Central Gazetteers Unit of the Ministry of Education. With the exception of Ajmer, all the districts of Rajasthan have been carved out of the erstwhile princely states, grouped for administrative convenience, into agencies. The old gazetteers written about 1905 were published agency-wise. It is obvious that though useful as a source material, these gazetteers have no relevance in the context of the present-day boundaries of the administrative units in Rajasthan. The approach has also changed; the points of emphasis now are: the people and their urges, democratic institutions, Planning and Development rather than the kings, the nobles and their rights and prerogatives. Nevertheless, we have reproduced freely from the old gazetteer where no change in the text was required, particularly in the chapters dealing with subjects like topography, rivers, geology etc.

Jhalawar was one of the first districts to be taken in hand and the approval of the Central Gazetteers Unit was received as early as in October, 1960. Due to one reason or the other printing was delayed. This has enabled us to incorporate the provisional figures of the 1961 Census.

We have adhered to the pattern laid down by the Central Gazetteers Unit as far as possible. The map of the district was supplied by the Survey of India and the climatological summary incorporated in Chapter I by the Meteorological Department.

We are also grateful to Shri B. S. Mehta, Chief Secretary to the Government of Rajasthan, who took personal interest in the work of this department and helped us out of many difficulties.

B. N. DHOUNDIYAL

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CHAPTER I

GENERAL

INTRODUCTORY

Origin of Name

The word Jhalawar literally means "land of the Jhalas", this being the name of the ruling clan of the former State. The name is of comparatively recent origin as the principality was carved out of the State of Kota less than a century and a half ago. The greater part of the ceded area was restored to Kota in 1899, but on the formation of Rajasthan a portion was again returned to form the district of Jhalawar, together with an enclave of Tonk State. The Sunel enclave of Madhya Bharat was added at the time of the reorganization of States in 1956, so that the district is now appreciably larger than the former State.

Location

The district lies in the south-east corner of Rajasthan at the edge of the Malwa plateau. The limiting spherical co-ordinates are $23^{\circ} 45' 20''$ and $24^{\circ} 52' 17''$ north latitudes and $75^{\circ} 27' 35''$ and $76^{\circ} 56' 48''$ east longitudes.

According to the village papers, the total area is 2289 sq. miles. Jhalawar is twenty-second in size among the districts of Rajasthan. Its greatest length, from the village of Sendhla in Gangadhar tehsil, where the Sipra meets the Chambal, to Maharajpura in Manoharthana tehsil, is 92 miles as the crow flies. The greatest breadth is 66 miles, from the village of Gurari in Pachpahar tehsil to the village of Kotra in Manoharthana tehsil, but it dwindles to 24 miles along the boundary of Dag and Gangadhar tehsils.

The State of Madhya Pradesh borders Jhalawar on the South, west and east, while to the north-west north and north-east are Ramganjmandi, Kanwas, Sangod, Atru and Chippabarod tehsils of Kota District. To the north, the Mukandara range, running from north-west to east, forms a rough boundary between the two districts, but Khanpur tehsil is beyond the main range.

Administrative Changes

In 1834, disputes between the ruler of Kota and his minister, Madan Singh (grandson of the famed Zalim Singh) came to a head

and the Imperial Power decided to dismember the State and create a new principality for the descendants of Zalim Singh. Seventeen districts in the southern part of the State were accordingly made over to Madan Singh and his heirs and successors and by a treaty signed in 1838 the new principality of Jhalawar was taken under the protection of the British Government.

In 1896, the then ruler, Zalim Singh (the adopted Bakht Singh of the Wadhwan family in Kathiawar) was deposed for misrule. Since he had no sons and there were no direct descendants of the old Kota minister, the British Government restored to Kota the major part of the ceded territory and formed the remaining districts into a new State under a descendant of Madho Singh, the first Jhala *faujdar* of Kota.

The truncated State was then left with an area of about 810 sq. miles. It consisted of two separate tracts, the smaller, known as Kirpapur, being only 14 sq. miles in extent and situated between outlying districts of Gwalior and Mewar. The main tract lay between 23°45' and 24°41' N. and 75°28' and 76°15' E. In shape it resembled the letter S, with length of about 85 miles and breadth varying from three to 17 miles. It had five tehsils—Patan, Pachpahar, Awar, Dag and Gangadhar.

With the formation of Rajasthan and the re-organization of the States into districts, Jhalawar lost the Kirpapur portion but regained Asnawar, Aklera, Khanpur, Manoharthana and Bakani from Kota, plus the Pirawa area of Tonk. Finally, the Sunel enclave of Madhya Bharat was added in 1956.

Sub Divisions and Tehsils

For administrative purposes, the area has been divided into two Sub-Divisions, Jhalawar and Aklera, which in turn are divided into nine tehsils and two sub-tehsils. The number of towns and villages in these units together with the population figures (1961 provisional Census figures) are as follows:—

Sub-Divisions	Tehsils	Towns	Villages	Population
Jhalawar	Dag	..	118	42,350
	Gangadhar	..	114	37,121
	Jhalrapatan	2	204	69,283
	Pachpahar	1	102	42,172
	Pirawa	1	212	83,145
Aklera	Aklera	..	222	50,792
	Bakani	..	213	46,312
	Khanpur	..	204	68,975
	Manoharthana	..	190	50,485
Total		4	1,579	4,90,635

Towns: The towns of the district, in their order of population, are: Jhalawar, Jhalrapatan, Bhawani Mandi, and Sunel.

Jhalawar: Formerly called Brij Nagar (till 1941), this is the headquarters of the district. It is situated at $24^{\circ}36'60''$ north latitude and $76^{\circ}10'$ east longitude. Its population (1961) is 14,637.

Jhalrapatan: An ancient city the importance of which has been reduced by the growth of Jhalawar. Its situation is $24^{\circ}32'10''$ north latitude and $76^{\circ}10'30''$ east longitude. The population is 9,116.

Bhawani Mandi: A flourishing trade centre near Pachpahar. The situation is $24^{\circ}25'05''$ north latitude and $75^{\circ}50'$ east longitude. The population is 7,240.

Sunel: A thriving town which was formerly part of Indore State. The situation is $24^{\circ}22'30''$ north latitude and $75^{\circ}57'40''$ east longitude. The population is 6,526.

In the 1951 Census, there were nine towns. Some of these towns had a very small population and hardly deserved the designation, but they had been shown as such. In the 1961 Census, Pirawa, Dag, Gangadhar, Aklera and Pachpahar were not classed as towns, thus reducing the total number of towns in the district to four. A fuller description of the towns and the places of interest therein will be found in the last chapter.

TOPOGRAPHY

Natural Divisions

The district stands at the edge of the Malwa plateau, an area of low hills and shallow plains. However, in places sharp disturbances in ages long past have thrown up hills which are in reality an extension of the Vindhyan range. As a result, the district falls into these broad physical divisions:—

(1) The Mukandara range, which enters the district from the south-east, two ridges passing close to Jhalrapatan and continuing north-west towards Chechat tehsil of Kota District and another forming the boundary of Khanpur with Chippabarod tehsil of Kota District.

(2) The hills of Dag, extending into Pirawa.

(3) The plateau region with low rounded hills covering most of the southern half of the district.

(4) The central plain of Pachpahar and Jhalrapatan, extending into the valleys of Aklera and Manoharthana across the ridges.

(5) The plain of Khanpur between two arms of the Mukandara.

The general downward slope of the district is from south to north, but in Gangadhar tehsil, beyond the Dag watershed, it is from south-east to north-west.

Elevation: The elevation of the area varies from about 900 ft. above sea level to nearly 1,800 ft. The highest altitudes reached in the various tehsils are as follows:—

<i>Tehsil</i>	<i>Highest Point</i>	<i>Situation</i>
Manoharthana	1650 ft.	Near Kotra village.
Aklera	1627 ft.	Near Dumria village.
Jhalrapatan	1,464 ft.	N. E of Mandawar.
Khanpur	1,412 ft.	2 Miles east of Gagraun.
Bakani	1,438 ft.	N. of Kushalpur village
Pirawa	1,627 ft.	2 Miles west of Dhandera.
Pachpahar	1,580 ft.	Near Misroli.
Dag	1,761 ft.	Near Tankra village.
Gangadhar	1,629 ft.	N. of Guvalad.

The highest point in the district is thus in Dag tehsil.

Hills

The Mukandara hills, which take their name from the famous pass in Kota district which was the scene of Monson's defeat by Holkar in 1804, enter the district at the border of Aklera and Bakani tehsils and, proceeding northwards, bifurcate at the northern boundary of Aklera, the main range going north-westwards past Jhalrapatan branch northwards into Chippabarod. A subsidiary range of the latter proceeds eastwards along the northern boundaries of Aklera and Manoharthana tehsils. The main range leaves the district near Khokhanda on the Ahu river.

Another smaller branch runs parallel to the main range and south of it, forming the boundary between Asnawar and Bakani. The Kalisindh river passes through this range near Bhanwarasa and the Chandrabhaga river near Bakshapura. This range terminates near Bilonia and Kota villages in Jhalrapatan tehsil and between it and the main range lies a fertile plain round Jhalawar town.

The slopes of the Mukandara are thickly forested. Game, including tiger and panther, is plentiful. Where the vegetation is less, the slopes are much eroded and frequent landslides have exposed the underlying rock strata.

The hills of Dag reach their highest point near the village of Tankra in the extreme south of the tehsil. They are higher than the Mukandara but the forests are less dense. From the Dag watershed the land slopes down in two directions—northwards towards Pachpahar and Pirawa and westwards towards Gangadhar.

Plateau

Almost the whole of south Jhalawar has the characteristics of the Malwa plateau—an area of rounded bare hills interspersed by plains. The ground gradually slopes down to the north and east. There are few streams and vegetation, apart from grass, is confined to the deeper valleys and hollows. However, the soil is extremely fertile and ideal for the growth of cotton and wheat. Further to the east and north trees begin to make an appearance, there is more running water and large areas are devoted to poppy cultivation.

Plains

The Jhalawar plain stretches in a wide belt from Bhawani Mandi in the west almost up to Asnawar in the east and is bounded on the northern, eastern and southern sides by the Mukandara hills. This is a fertile, well watered region crossed by the Ahu and Kalisindh rivers and a number of lesser streams.

The banks of the streams are in many places lined with trees and the plains themselves are well wooded. North-east of Jhalawar, between two ridges of the Mukandara, lies a long valley containing the artificial lakes of Kadila and Mansarowar. The scenery here, particularly at the latter spot, is most picturesque with the thickly wooded hills reaching almost up to the water's edge. Further east, the hills crowd together and the valleys are narrow but covered with tall grass and trees. In the west and south of the plain, the country is less attractive, the trees becoming fewer with increasing nearness to the plateau region.

The valleys of Aklera and Manoharthana, in the east of the district, are well grassed and in places there are expanses of teak forest. Numerous streams are to be found and their courses are marked by lines of trees on the banks. Unfortunately, the water supplies of the area are unevenly distributed, so that patches of greenery are interspersed with tracts of bare land. Near the border, however, the sub-soil water has forced its way to the surface in a number of springs. The water from these springs runs off in clear, cool streams which wind among forests of tall trees, the banks being covered with ferns and shrubs.

North of the capital, across the main range of the Mukandara, the land slopes downwards towards the Khanpur plain. This plain is not as well watered as that round Jhalawar and the tree growth is less. Towards the east the soil becomes rocky and barren as the ground slopes up towards the hills of Chippabarod.

RIVER SYSTEM AND WATER RESOURCES

The rivers and streams of this district belong to the Chambal system. Except in Gangadhar tehsil, the general flow is from south to north. Lying almost parallel to one another the main rivers form the natural boundaries of several tehsils. During the monsoon the streams flow very swiftly, regularly causing floods, but by summer they are almost dry, the bigger streams preserving only a trickle of water and the smaller ones an occasional pool which is treasured by thirsty men and animals. The river beds are without exception strewn with big boulders, so that navigation even in the post monsoon months is an extremely hazardous business. As a result, river traffic is negligible.

A peculiarity of Jhalawar is that, crossed as it is by several streams, few bridges have been built. The main bridges are those across the Ahu and Kalisindh rivers, but these are so low that road traffic is regularly brought to a standstill for days on end in July, August and September. A new bridge is now being constructed over the Ahu which will ensure that the Kota road is kept open throughout the year.

For the greater part of the year, however, communications are adequately maintained by means of stone causeways over the rivers, though there are still several places, as for instance at the Ahu road crossing near Sunel, where vehicles have to be driven through the streams. With these general remarks, we may pass on to a description of the main rivers.

River system

For the sake of convenience the rivers of Jhalawar may be divided into two groups—the western group and the eastern group, though there can really be no hard and fast distinction between the two; all the big rivers rise in the hills of Madhya Pradesh and find their way into the district via the Malwa plateau. The Kalisindh and the Ahu are the main rivers of the first group and the Parwan the chief of the second group.

(a) *Western rivers:* These may be further divided into two sub-groups, one on either side of the Dag watershed. To the east of

the watershed flow the Ahu and its tributaries—the Kyasri, Kantali, Piplaj and Rewa—as well as the Kalisindh, which is joined by the Chandrabhaga near the village of Khandia in Jhalrapatan tehsil. West of the watershed, in Gangadhar tehsil, flow the Chhoti Kalisindh and its tributaries, the Chacharni and Kilor, the Sipra and the Chambal itself.

The Chacharni and Kilor are streams which flow westwards from the Dag hill system but the Chhoti Kalisindh and Sipra are fair—size rivers having their sources in the hills of Madhya Pradesh and, like the Chambal, flow in a northerly direction. Only part of their course lies in the district. The Chhoti Kalisindh flows through the heart of Gangadhar tehsil. The Sipra marks the south-western boundary and the Chambal the western boundary from its junction with the Sipra near the village of Sendhla to its junction with the Chhoti Kalisindh near Parapili. The Kilor marks the tehsil's northern boundary. The surface of the whole tract is much broken up with innumerable deep *nalas*, locally called *khal*, which are raging torrents during the monsoon and add considerably to the volume of water in the rivers, so that floods are almost an annual feature.

Ahu: The source of the Ahu is a tank in Mahidpur tehsil of Madhya Pradesh. On entering the district it flows northward, forming the boundaries first between Dag and Pirawa and then Pachpahar and Jhalrapatan tehsils. Thereafter, for about 10 miles, it forms the boundary of Jhalrapatan with tehsil Ramganjmandi of Kota district. On meeting the Mukandara hills, the river is deflected north-east and then abruptly changes its course to south-east to join the Kalisindh near Gagraun.

The bed of the Ahu is less rocky than most others in the district, but its banks are precipitous and the only boats that ply on it are at ferry crossings.

Piplaj: This river flows eastwards through the heart of Pachpahar tehsil. It enters the tehsil near the village of Kothla and joins the Ahu near Chorkheri. Pachpahar town is situated on its left bank.

Kyasri: The source of the river is near the village of Kyasra in the hills of Dag. For some distance it flows north and then, turning to the east, joins the Ahu near Awar.

Kantali: This rises in Garoth tehsil of Madhya Pradesh and, flowing eastwards, marks the boundary between the tehsils of Pachpahar and Dag and joins the Ahu at Rajgarh.

Rewa: This also has its source outside the district in the hills of Madhya Pradesh (tehsil Bhanpura). Flowing eastwards, it enters Pachpahar tehsil at the village of Budhanpur and meets the Ahu near Bhilwara village.

Kalisindh: Entering the district from Madhya Pradesh, the Kalisindh flows due northward, marking the boundary between Bakani and Jhalrapatan tehsils. At Gagraun it is joined by the Ahu and then, after forming the district boundary for about 15 miles, passes into Kota District and even eventually joins the Chambal. The bed of the river is very rocky and totally unsuited to navigation. In many places the banks are precipitous.

Chandrabhaga: This is a small stream having its source near the village of Semli. It has been dammed near Mundliakheri to form a tank. It flows for only seven miles through Jhalrapatan tehsil before joining the Kalisindh near the village of Khandia. On the occasion of *Kartik Purnima*, thousands of people assemble to bathe in its waters at the sacred spot of Chandravati, near Jhalrapatan town.

(b) *Eastern Rivers:* The rivers of this group are:—

- (1) the Parwan (with the Ajnar and Ghorapachar),
- (2) Kalikhar, (3) Andheri, (4) Newaj, (5) Ghar,
- (6) Chhapi, (7) Ujar, (8) Nangli, (9) Khairand and
- (10) Roopli.

Parwan: This is the most important river of this region. It is actually the combined stream of two rivers, the Ajnar and Ghorapachar which, rising in Madhya Pradesh, flow northwards and meet near Manoharthana town. North of the town the river is joined by the Kalikhar, a small stream coming from the east.

The Parwan flows north-westward through Manoharthana tehsil for about 17 miles. It then turns westward, forming the northern boundary of Aklera tehsil and then another northern turn makes it the eastern boundary of Khanpur tehsil for eight miles until it enters Kota District. Eventually it joins the Kalisindh.

Andheri: A tributary of the Parbati, this is a stream of some size but in Jhalawar district flows only for six to seven miles along with eastern border.

Newaj: Another river of some importance, the Newaj rises in Madhya Pradesh and enters the district from the south, actually

forming the border for about 10 miles. Flowing almost parallel to the Parwan, it joins the latter river on the northern boundary of Aklera tehsil at Chachorni.

Ghar: Flowing roughly parallel to the Newaj and to the west of it, the river Ghar passes through the centre of Aklera tehsil and joins the Parwan at Amlaoda. It is itself joined by the river Chhapi near Benaga.

Ujar: This is one of the few rivers that have their source in the district. Rising in the southern Mukandara range, it flows northward past Asnawar and reaches the Khanpur plain via Mau-gorge, where a dam is under construction. Here it becomes a river of some size as it is fed by a number of streams, the chief of which are the Nangli (to the west) and the Khairand and Roopli (to the east). The town of Khanpur is situated on the Roopli.

Lakes and Tanks

There are two artificial lakes—Kadila and Mansarowar—formed by throwing embankments across a valley between two parallel ridges of the Mukandara north of Asnawar. Many tanks have also been built to store water and control drainage. As these tanks have some irrigation potential, a description of them has been reserved for the chapter on Agriculture and Irrigation.

Underground water resources

Generally speaking, the Jhalawar rivers have deep beds, with the result that the water level is below that of the surrounding countryside and canals cannot be dug for irrigation. The difficulty has been overcome by sinking a large number of wells on river banks and taking the water into channels by the lift method. Large number of wells have also been constructed in plain areas distant from the rivers.

The total number of wells in the district (1961) is 22,529 plus 8,159 which have fallen into disuse. Over 95 per cent of the irrigated area is served by wells. Thus there is considerable utilization of underground water resources.

GEOLOGY

As earlier stated, Jhalawar district stands at the edge of the Malwa plateau. The geological characteristics are described as follows in a memorandum prepared by a former Superintendent of Survey:—

Two of the main rock series of India are well exposed. Jhalrapatan stands on Vindhyan strata at the northern edge of the great spread of basaltic rocks known as the Deccan trap formation, the northern area of which is also called the Malwa trap. These Vindhyan strata belong to the upper division in the geological survey classification of the great Indian rock system. The beds about Jhalrapatan are considered as belonging to the Rewa or middle group of them, and consist of sandstone and shales with a band of limestone. Over the greater part of this Vindhyan area the strata are quite undisturbed, and their habit is to weather into scarped plateaus or ridges, having one face steep and the other sloping. These are capped by sandstone, the low ground being eroded out of the shales. Close to Jhalrapatan, however, a sharp axis of disturbance passes from the south-east beneath the trap to the north-west, throwing the beds up in an anti-clinal form with dips of 70 degrees to the north-east and south-west. Along this steep outcrop, the sandstone weathers into long, narrow ridges. The feature gradually dies out to the north-east.

In ages long past, lava poured out over the denuded surface of the area. It filled narrow valleys and spread over plateaus and ridges, totally concealing the sedimentary formation. There are many varieties of these basaltic rocks, hard, amorphous and soft. Connected with the trap, generally here underlying it but often inter-stratified, are patches of sedimentary beds containing fresh-water shells. They are known as the Deccan inter and infra-trapcan beds. They afford very strong evidence that the eruptive rocks were sub-aerial. Here, as elsewhere, one often finds the trap formation overlaid by rock laterite, a peculiar ferruginous and vesicular rock, the origin of which has been much disputed. The age of the Vindhyan formation is unknown, beyond that it must be at least as old as Palaeozoic. The trap is certainly either Upper Cretaceous or Lower Tertiary.

There are vast deposits of sandstone lying over an area of eight square miles in horizontal strata near about Jhalrapatan and Jhalawar. A number of quarries in this area supply large quantities of building stone in the form of long pillars for roofing and slabs for flooring. Both the Mukandara ranges enclosing the Jhalawar plain are rich in such types of rocks, especially the southern one. The chief deposits are:—

1. Near Jhalrapatan at Bakshpura, Bagdar, Bhanwarasa and Bhanwarasi.
2. Near Jhalawar to the south-west at Gindor, Gaonri and Gudha.

3. On the west of Jhalawar at Jaipur, Balgarh and Jhirnia.
4. To the north of Jhalawar at Kotra, Bilonia and Khokhanda.
5. At Kalamandi (small), Ralaeti and Kapasiakua.
6. At Kalamandi (big) and Naharsinghi.
7. At Salotia and Sipar.

These quarries have been a profitable source of income to the Government for the past century.

Captain H. B. Abbott, the then political Superintendent, in his Settlement Report for Jhalawar State in 1876, remarks: "The sandstone quarried near Jhalapatan is of considerable importance. In one of the quarries long pillars even up to a length of 30 ft. are quarried. Slabs up to of 12×14 ft. and sheets for flooring and roofing houses and stone for masonry and ornamental work are also quarried. On account of the improved means of communication during the past few years, the output of the stone has increased so much that these quarries are in a position to supply 2½ lakh cu. ft. of stone to the Government alone every year and that production is reported to be about 6½ lakh cu. ft. of stone in the year 1961.

The physical features of the plateau region are, as stated earlier, quite different from those of the Mukandara region. Here the hills are less rugged. In the tehsil of Gangadhar, Dag, Pachpahar and Pirawa there are no quarries as are found in the north of the district. Instead of sandstone, black rock of volcanic origin, called *Kala tol* are used for building. Superimposed on the black rock in many places are layers of soft stone also used for building purposes. There are outcrops of this stone all over Dag tehsil and into Pachpahar, where part of the temple of Annapurna Devi on the top of a hill near Misroli has been carved out of it. So also have the monuments of the Buddhist period at Kolvi, Binaika and Hathiagod.

The geological formations of the plateau area come to light when wells are dug. Generally, there is a top layer of soft stone which is easily broken up, but if water is not encountered by the time the underlying hard black rock stratum is reached the project has usually to be abandoned. Sometimes, the top layers are found to be mixed with granulated sand, the texture of which is so loose that many wells collapse during the process of digging or later. This is one reason why there are so many unutilized or abandoned wells in the district. These layers of loose soil are locally called *Jogni*.

Minerals

This area has never been intensely surveyed to assess the mineral wealth. Apart from the sandstone near Jhalawar, the main known deposits are:—

Laterite: This occurs mainly near Dag town, the belt stretching almost up to Chaumahala Railway Station in Gangadhar. It is found on hill-tops which rise to a height of about 1,500 ft. and is quite rich in iron oxide. In the past, when communications were poor and every area tried to be self-sufficient in iron, the laterite was used as a source of iron ore. With better communications the potentialities of the region have increased.

Copper: Copper mines were at one time worked, though on a small scale, near Jhalawar but the extent and potentiality of the deposit has not yet been properly assessed.

Calcite: Recently calcite has been found to occur near Napania village as cavity fillings in Deccan Trap formation. It also extends in Bakani area. The Calcite is usually white with yellowish shade but transparent pieces are also found which is quite important due to its optical use. In case its deposit is located in this area it will be of great economic importance.

Cheledoney and Agate: These are found scattered on the surface being secondary deposits associated to Deccan trap. Mere hand picking may collect good quantity of such minerals from Bakani area.

Kankar: The main deposits are in Asnawar and Aklera. They are locally used to prepare lime.

Further details of the mineral wealth of the area are given in the chapter on Industries.

Earthquake

The Deccan plateau is an area of old, hard rocks which are geologically stable. Earthquakes are, therefore, a rarity. In the present century, only two earthquakes of mild intensity have been felt; on April 4, 1905, there were three shocks of a total duration of three to four minutes and another shock lasting 129 seconds was recorded in Jhalrapatan on January 15, 1934, during the Bihar-Nepal earthquake. The damage caused was negligible.

FLORA AND FAUNA

Botanical Divisions

The district falls into two main botanical divisions—southern tropical dry deciduous forest and the subsidiary edaphic type of dry tropical forest. The first, which is characterized by scattered crops of teak (*tectona grandis*) occurs in the Manoharthana and Aklera forest ranges. The common associates of teak are the following:—

<i>Botanical Name</i>	<i>Local Name</i>
<i>Anogeissus latifolia</i> .	Dhaukra.
<i>Diospyros melanoxylon</i> .	Tendu.
<i>Lannea grandis</i> .	Gurjan.
<i>Acacia catechu</i> .	Khair.
<i>Terminalia bellerica</i> .	Bahera.
<i>Boswellia serrata</i> .	Salacan.
<i>Bassia latifolia</i>	Mohwa.
<i>Aegle marmelos</i> .	Bil.
<i>Buchanania latifolia</i> .	Achar
<i>Sterculia urens</i> .	Kulu.
<i>Terminalia tomentosa</i> ,	Sadar.
<i>Zizyphus xylopyra</i> .	Gatbor.

The other type of forest covers a large area of west and south Jhalawar, where the rainfall is less than in the eastern tehsils. The forests are largely of the *anogeissus pendula* (*kaldi*) sub-type. *Anogeissus pendula* generally occupies the lower and gentler slopes of hills but also extends to the tops of small hillocks and ridges particularly if the soil is good. It generally occurs in isolated patches. Where the crop is mixed, *anogeissus pendula* is found with *acacia leucophloea* (*Aranja*), *acacia catechu*, *lannea grandis*, *diospyros melanoxylon* and *zizyphus jujuba* (*ber*).

Area under forests

About 408 square miles, or roughly 17 per cent of the total area of Jhalawar, is classified as forest (excluding grassland). The forests have been divided into seven administrative units under Range Officers with headquarters at Aklera, Manoharthana, Asnawar, Bakani, Jhalawar, Khanpur and Pirawa, respectively. The forest ranges coincide with the revenue tehsils, except that Asnawar is a sub-tehsil and the Pirawa range comprises three tehsils and Jhalawar range two. The Khanpur range also covers part of Sangod tehsil of Kota district.

In past years, the area under forest has been slowly whittled down due to the extension of cultivation. Now there are Government orders to preserve the forests and permanent pastures; no such land can be taken over for cultivation without special permission from the Forest Department.

Grassland

Permanent pastures and other grazing land occupy a total area of about 173 sq. miles and support a large animal population. The following are the main types of grass found:

<i>Botanical Name</i>	<i>Local Name</i>	<i>Uses</i>
<i>Themeda quadrivalvis.</i>	Ratada.	Fodder.
<i>Andropogon squarrosus.</i>	Khhas.	Thatching & soent.
<i>Apinda mutica.</i>	Polad.	Fodder.
<i>Pollindium binatum.</i>	Sum.	Rope-making.

Fauna

In State times, special steps were taken to prevent indiscriminate slaughter of wild life. As a result, tigers are still to be found in the Mukandara range of hills and panthers are fairly common throughout the forest area. There are also large numbers of sambhar, cheetal, wild pig, blue bull and *chinkara* (ravine deer). The black buck, unfortunately, being a plains animal has been easily accessible for shikaris and this fine deer is now rarely to be seen. Pig and *chinkara* cause considerable damage to the standing crops.

There are no birds peculiar to the area except perhaps the Gagraun parrot, which grows to an unusually large size and is said to take little time in learning the human voice. Among game birds, the most common is the grey partridge, which is found in large numbers everywhere; the black variety is less common. Jungle fowl abound in the Mukandara hills. Green pigeons are also common in areas where there are *peepal*, fig and other berryladen trees; except when shot, this bird is never seen on the ground. The plateau region has plenty of sandgrouse, but there are no signs of the black-bellied imperial grouse of north Rajasthan. During the winter, vast numbers of teal, pintail, pochard, gadwall and other varieties of wild duck, besides the bar-headed goose, are found on shallow *jheels*.

The rivers and tanks hold a large variety of fish, the most common being the carp varieties like *rahu* and *sanwal*. Predatory fish like the *malli* are also found, besides the *lachi*, *deegal*, *baras* and *singara* varieties. Crocodiles occur in the Kalisindh river, though not in large numbers and have occasionally been seen in the Mundliakheri tank, which has been formed by damming the Chandrabhaga river.

Snakes are plentiful in the district and numbers are seen in the rainy season, but fortunately most are harmless. The main poisonous varieties are the cobra and the krait. As reliable mortality figure in the rural areas are not available, it is not possible to assess the average annual numbers of deaths due to snake-bite. Very few cases find their way to the dispensaries and hospitals where serum is stocked.

CLIMATE

The climate is on the whole fairly dry (though not by Rajasthan standards) and healthy. The year may be divided into four seasons -- the cold season from December to February, the hot season from March to the middle of June, the monsoon from mid-June to September and the post-monsoon season of October and November.

Rainfall

Records of rainfall in the district are available for 10 stations for periods ranging between 30 and 60 years. Statements relating to rainfall at these stations and for the district as a whole are given in Tables 1 and 2. The average annual rainfall for the district is 951.6 mm (37.46"). The western portions of the district got less rain than the eastern portions. The south-west monsoon advances into the area in the latter half of June and as much as 93 per cent of the annual rainfall is received during this season. The variation in the rainfall from year to year is appreciable. During the 50-year period 1901 to 1950, 1905 was the year with lowest rainfall, amounting to 50 per cent of the normal, while 1942 was the year with the maximum rain, amounting to 157 per cent of the normal. In 1942 the flood water of the Kalisindh came up to the walls of Jhalawar town. During the same period there were 13 years when the rainfall was less than 80% of the normal. Only on one occasion was there low rainfall for two consecutive years, but at individual stations two or three consecutive years of low rainfall are not unknown. The rather wide variations in the district annual rainfall from year to year will be evident from Table 2.

On an average, on 42 days in the year the district gets rain of 2.5 mm (10 cents) or more. The number varies from 37 days in the western border regions of the district to 46 days in the eastern-most part.

The heaviest rain in 24 hours at any station in the area was 396.2 mm (15.60") recorded at Khaupur on July 13, 1914.

Temperature

Meteorological data are available for the observatory at Jhalawar and may be taken as representative of the conditions in the district. The cold season starts by the middle of November and lasts up to February, January being the coldest month. In association with cold waves in the wake of passing western disturbances, the minimum temperature sometimes drops to within a degree or two of the freezing point of water. Both day and night temperatures begin to rise rapidly from February onwards, reaching their highest points

in late May or early June. During the summer months the maximum temperatures are sometimes as high as 46°C (115°F). With the onset of the monsoon there is an appreciable drop in temperature. After the withdrawal of the monsoon day temperatures register a slight increase with a secondary maximum in October.

Humidity

The atmosphere is generally dry except in the monsoon period. In the summer months, especially the relative humidities are low, often going down to 15 to 20 per cent in the afternoons.

Cloudiness

The winter season is one of clear bright weather interspersed with brief spells of cloudy weather caused by the occasional western disturbances which traverse north India. In the summer and post monsoon months the skies are generally clear or lightly clouded. During the monsoon months the skies are moderately to heavily clouded.

Winds

Generally, light to moderate winds prevail throughout the year, the speed being slightly higher in the summer and monsoon months. During the winter months, the winds are mainly from a northerly or northeasterly direction. South-westerly and westerly winds begin to set in towards the beginning of summer and these predominate during the monsoon months. In the post monsoon months the winds are light and variable.

Special Weather Phenomena

Some of the monsoon depressions which originate in the Bay of Bengal and move in a west-north-westerly direction, pass through the district or its neighbourhood, causing widespread heavy rain and strong winds. Dust-storms and thunderstorms occur in the summer months. Even during the monsoon season rainfall is often associated with thunder.

Tables 3, 4 and 5 give the temperature and humidity, mean wind speed and frequency of special weather phenomena, respectively, for the observatory station at Jhalawar.

TABLE—1
Normals and Extremes of Rainfall

Station	No. of years of data	Jan Feb Mar Apr May June July Aug. Sept. Oct. Nov. Dec. Annual												Highest annual rainfall as % of normal **	Lowest annual rainfall as % of normal **	Heaviest rainfall in 24 Hours.	
		Jan	Feb	Mar	Apr	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual		Amount (mm.)	Date
Jhalrapatan	21 a 14.0	4.1	3.1	5.8	8.1	11.9	378.7	346.2	176.0	12.9	13.2	7.6	1089.3	136 (1942)	50 (1932)	252.0	29-6-1945
Dag	b 1.3	0.6	0.6	0.6	1.0	6.3	14.1	12.4	8.2	1.1	1.0	0.5	47.8	170 (1917)	57 (1921)	392.4	21-8-1916
Pirawa	50 a 9.7	5.8	2.8	2.3	7.6	106.7	316.7	296.2	157.2	17.8	12.5	6.3	911.6	147 (1945)	50 (1941)	268.0	29-6-1945
	b 1.0	0.5	0.3	0.3	0.7	6.0	13.3	12.1	7.2	1.1	0.8	0.6	43.9	177 (1917)	42 (1945)	292.1	21-7-1943
Bakani	15 a 11.9	2.3	4.3	1.3	3.8	114.1	352.3	292.1	123.2	10.4	17.3	4.8	937.8	152 (1942)	48 (1918)	281.2	8-9-1910
	b 1.1	0.2	0.5	0.1	0.5	5.7	12.5	10.9	6.3	0.9	0.9	0.5	40.1	181 (1917)	38 (1903)	302.0	"
Aklara	50 a 9.0	6.9	3.8	3.6	7.9	87.1	344.7	301.2	153.2	14.5	17.3	8.1	960.2	181 (1917)	44 (1905)	396.2	13-7-1914
	b 1.2	0.6	0.5	0.3	0.9	5.0	13.6	12.0	7.1	0.9	0.9	0.8	43.8	210 (1945)	58 (1915)	306.6	29-7-1943
Manoharthana	50 a 16.3	9.4	4.6	3.6	8.4	118.1	406.7	325.4	184.4	20.3	21.3	9.9	1128.4	179 (1916)	62 (1905)	247.1	9-9-1905
	b 1.3	0.7	0.5	0.3	1.0	5.7	14.2	12.3	7.4	1.1	0.9	0.7	42.6	157 (1917)	50 (1905)	272.0	13-7-1914
Khanpur	50 a 10.4	4.8	3.3	4.3	8.9	89.9	356.4	320.0	157.2	11.7	11.7	7.1	989.7	164 (1916)	52 (1905)	396.2	29-7-1943
	b 1.1	0.5	0.4	0.4	0.8	4.8	13.2	12.2	7.1	0.9	0.7	0.5	42.6	157 (1917)	50 (1905)	247.1	9-9-1905
Bhawani Mandi	50 a 7.6	4.1	2.3	1.8	8.6	80.0	304.8	258.8	154.6	14.0	9.1	3.3	845.0	157 (1917)	50 (1905)	272.0	13-7-1914
	b 0.8	0.5	0.3	0.2	0.9	4.8	11.4	10.2	6.3	0.9	0.7	0.3	37.3	157 (1917)	50 (1905)	247.1	9-9-1905
Gangadhar	20 a 6.6	5.6	1.5	2.5	14.7	101.9	245.4	269.5	110.7	5.8	6.9	1.8	772.9	157 (1917)	50 (1905)	272.0	13-7-1914
	b 0.7	0.7	0.3	0.3	1.1	6.2	10.8	10.3	5.4	0.7	0.7	0.1	38.8	157 (1917)	50 (1905)	247.1	9-9-1905
Jhalawar	20 a 8.1	5.1	4.3	5.1	13.5	85.6	280.2	295.1	146.3	13.7	6.1	2.3	865.4	157 (1917)	50 (1905)	247.1	9-9-1905
	b 0.7	0.7	0.5	0.6	1.3	5.1	11.5	11.3	5.6	0.7	0.7	0.1	38.8	157 (1917)	50 (1905)	247.1	9-9-1905
Jhalawar (Distt.)	a 10.5	5.4	3.5	3.3	9.2	100.9	334.5	300.1	151.7	13.5	12.9	6.1	951.6	157 (1917)	50 (1905)	247.1	9-9-1905
	b 1.0	0.5	0.4	0.3	0.9	5.5	11.8	11.5	6.8	0.9	0.8	0.5	41.9	157 (1917)	50 (1905)	247.1	9-9-1905

(a) Normal rainfall in mm. (b) Average number of rainy days (with rain of 2.5 mm. or more).

**Years given in brackets.

TABLE—2

Frequency of Annual Rainfall in the District

(Data 1901-1950)

Range in mm.	No. of years	Range in mm.	No. of years
401—500	1	1001—1100	9
501—600	2	1101—1200	2
601—700	7	1201—1300	7
701—800	6	1301—1400	3
801—900	3	1401—1500	2
901—1000	6		

TABLE—3

Normals of Temperature & Relative Humidity

(Jhalawar)

Month	Mean Daily Maximum Temperature °C	Mean Daily Minimum Temperature °C	Highest Maximum ever recorded °C	Date	Lowest Minimum ever recorded °C	Date	Relative Humidity	
							0-3 °	1730* %
January	25.1	9.3	32.8	1932 Jan. 31	0.6	16-1-35	65	40
February	28.1	11.4	36.7	1953 Feb. 25	1.7	2-2-34	54	30
March	33.6	16.1	41.7	1945 Mar. 31	5.0	5-3-43	37	19
April	38.6	21.9	46.3	1958 Apr. 27	14.4	3-4-55	29	16
May	41.9	27.3	46.7	1932 May 25	18.9	13-5-55	41	20
June	38.9	27.4	46.1	1945 June 13	21.1	8-6-50	62	42
July	32.1	24.9	42.2	1931 Jul. 1	19.7	26-7-58	82	71
August	30.6	24.0	37.8	1955 Aug. 2	18.3	6-8-54	84	72
September	31.7	23.1	34.9	1951 Sep. 29	17.0	29-9-57	82	62
October	33.4	18.1	40.0	1951 Oct. 5	10.6	27-10-34	63	32
November	29.6	12.1	35.6	1941 Nov. 3	5.6	3-11-56	61	29
December	25.9	9.4	33.3	1941 Dec. 10	2.2	24-12-45	66	34
Annual	32.5	18.7					61	39

Hours I. S. T.

TABLE 4
Mean Wind Speed in Km /hr
(Jhalawar)

Jan.	Feb.	Mar.	Apr.	May	June	Jul.	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
3.7	4.3	5.0	6.1	9.3	11.4	9.3	7.6	5.6	2.7	2.1	2.6	5.8



Mean No of days with	Jan	Feb.	Mar.	Apr.	May	June	Jul.	Aug.	Sept.	Oct.	Nov	Dec.	Annual
Thunder	1.8	1.2	1.4	3.0	4.0	9.0	9.0	6.0	5.0	0.9	0.1	0.6	42.0
Hail	0.1	0	0	0	0.1	0	0	0	0.2	0	0	0.2	0.6
Dust—storm	0	0	0.2	0.3	1.9	0.2	0	0	0	0	0	0	2.5
Squall	0	0	0	0	0	0	0	0	0	0	0	0	0.0
Fog	1.1	0.1	0.1	0	0	0	0	0	0	0.1	0.2	0.2	1.8

CHAPTER II

HISTORY

EARLY PERIOD

Little is known of the early history of Jhalawar, though a number of archaeological remains as well as inscriptions and coins do reveal some links in the chain. It has been suggested that, since in the remote past the area formed part of Malwa, its early history is connected with that of Ujjain and the area around it.

Unfortunately, the term Malwa has at different periods been applied to somewhat varying tracts. The name 'Malava' was originally the designation of a tribe, a mention of which is made in the Mahabharata and also the Ramayana; the earliest reference to its place of habitation is traced in the Vishnu Purana, according to which the Malavas lived in the Pariyatra mountains or western Vindhya.

The name Malava-desa is not mentioned in any work before the 2nd century B.C. and this in fact refers to an entirely different locality probably held by another section of the same tribe. The tract now known as Malwa was not so called till the 10th century A.D. or even later. The Brihatsamhita, written in the 6th century, does indeed mention a country called Malava, but the name was not applied to the present Malwa, which was designated as Avanti and the inhabitants of which were known as Avantikas or Ojjayanitikas.

In the 7th century, Malwa and Ujjain were described as separate principalities by the Chinese traveller Huiien Tsiang, who placed the former to the west of the latter, possibly in Gujerat. Another branch of the Malavas appears to have occupied the country round Nagar in Rajasthan, 45 miles north of Kota, where large numbers of their coins have been found, dating probably from not later than the 4th century A.D. The Malavas seem to have been at first a nomadic tribe composed of separate units, each under a headman, but subsequently they formed a regular tribal constitution.

It is gathered from epigraphic records that the Malavas were a tribe with an oligarchic form of government. The present province of Malwa was doubtless named after them when they settled there. According to the Greek writers, they occupied the valley of the Hydrotas (Ravi) on both banks of the river. Their name represents the Sanskrit 'Malava'. Weber informs us that Apisali, one of the teachers cited by Panini, speaks of the formation of the compound "Kshaudraka Malava". Dr. Smith points out that the Mahabharata

coupled the tribes in question as forming part of the Kaurava host in the Kurukshetra War⁶. Curtius² tells us that the Sudraca and Panini refers to the Malavas as living by the profession of arms. Later, the Malavas were found in Rajputana, Avanti and the Mahi Valley.

Alexander, during his retreat, came across a number of republics. According to the Greek writers, the most powerful among them were the Kshudrakas and Malavas Arrian says that they were the most numerous and warlike of the Indian "nations" in those parts: "Alexander first reached the nation called the 'Malloi'. Near the Malloi there were their republican friends, called the 'Sihoi'. The Malloi were termed a race of independent Indians, their cities were along the Chenab and their capital was near the Ravi in the Punjab. In the capital of one of the cities of the Malloi, Alexander nearly lost his life. The strength of the Malava army, as given by Curtius, was 1,00,000. The Macedonians lost heart at the prospect of meeting this army. When they found that they had still on hand a fresh war, in which the most warlike nations in all India would be their antagonists, they were struck with an unexpected terror, and began again to upbraid the king in the language of sedition."

These republics later sent ambassadors to conclude peace with Alexander. The representatives of the Malloi (Malavas) are reported to have said that "they were attached more than others to freedom and autonomy and their freedom had been preserved intact from the time of Dionysios".

In order to preserve their liberty, the Malavas left their homes in the Punjab and migrated to Rajputana and Malwa. According to Dr. K.P. Jayaswal the renowned antiquarian, they were in their new homes about 150-100 B.C. This fact is corroborated by the discovery of coins in Karkotnagar (Tonk). These coins bear legends in Brahmi script such as **मालवा नाम जय** (Victory of the Malavas), **मालवा जय** (the Malava victory) and **मालवा गणस्य** (of the Malavagana). The Malavas seem to have migrated via Bhatinda (in Punjab), where they have left traces in the Malwi dialect extending from Ferozepur to Bhatinda. In 57 B.C. they seem to have achieved a great victory and in order to make it a memorable event they introduced a new era which was known before the 8th century as Malava Samvat and afterwards as Vikram Samvat.

1. Early History of India 1914, p. 942; Mahabharata VI. pp. 59, 135

2. Invasion of India, p. 234

The Malavas of Rajasthan occupied a significant position because of their fierce struggles to preserve their independence. Their capital was situated at Karkot in the present Uniara tehsil of Tonk district where coins bearing the legend **मालवान अर्थ** have been discovered. In addition to these, small copper coins bearing the legend **जय मालव गणस्य** have been unearthed. The Malava Republics were supreme in this part of Rajasthan for over 400 years. It is not known which victory the coins commemorate. The credit of founding the famous Vikram era, according to Dr. Dashrath Sharma, goes to these Rajasthani Malavas. Even if the name of Vikramaditya is to be associated with it, this Vikramaditya could only have been a leader of these Rajasthani Malavas rather than the legendary ruler of Ujjain.

The Malavas were, however, defeated in 119 A.D. by the Saka Chief Nahpan, but after the latter's defeat and death at the hands of Gautamiputra Satkarni, they again became independent. They were subsequently defeated by Rudradaman I, who brought under his sway the territories now included in Marwar, Gujerat, Malwa, Sind and Kathiawar. After the death of Rudradaman, the Malavas again made a bid for freedom and about 225 A.D. their leader, Shri Som, performed a Shasthi Yagya with a view to making a formal declaration of his independence. Mewar also seems to have been part of the Malava Republic.

The Malavas made further progress during the third and fourth centuries and they also appear to have brought under their sway the present Malwa, where the Vikram era was propagated. They did acknowledge the overlordship of Samudra Gupta; but this does not mean that the republic of the Malavas came to an end with the rise of the Gupta Empire. The Malava Republic of Rajasthan did in fact exist up to the 6th century A.D. in some form.

It is, however, uncertain as to how long the Malavas of Rajasthan enjoyed an independent status and as to when they actually entered Malwa. From the 2nd to the 7th century, while the country was under the strong rule of the Kshatrapas, the Guptas and Harshavardhan, they must have held only a subordinate position. Whenever the imperial power weakened due to internal feuds or as a result of invasions, they must have tried to break free. According to the early Buddhist records, Avantidesa was one of the 16 powers in Buddha's life-time. The Maurya dynasty held Malwa, Asoka being Governor with his headquarters at Ujjain. The discovery of two rock inscriptions of Asoka (about 250 B.C.) near Bairat in the Jaipur area show that his dominions extended westwards to this part of Rajasthan.

In the 2nd century B.C. the Bactrian Greeks came down from the north and north-west, and among their conquests are mentioned the old city of Nagari (called Madhyamika) near Chittor, and the country round and about the Kalisindh river (which flows through Jhalawar) while the coins of two of their kings, Apollodotus and Menander, have been found in the Udaipur area. Early in the Christian era, the western Satraps extended their rule over Malwa. From the 2nd to the 4th century A.D. the Scythians or Sakas were powerful in the south and south-west and an inscription (dated about 150 A.D.) at Girnar mentions a famous Chief, Rudradaman, as ruler of Maru (Marwar) and the country round the Sabarmati, etc. As the rule of the Satraps ended, the Guptas rose to power. Samudragupta in his Allahabad pillar inscription mentions the Malavas as a frontier tribe. Chandragupta II annexed Malwa about 300 A.D. and the Gupta dynasty of Magadha ruled over certain portions of Rajasthan from about the end of the 4th century to the beginning of the 6th century, when it was overthrown by the White Huns under their Raja Toramana, who obtained a footing in Malwa about 390 A.D. Malwa was entirely in their power by 500 A.D.

In the first half of the 7th century, Harshavardhan conquered the country as far south as the Narbada, including a large part of Rajasthan and also Malwa. At the time of the visit of the Chinese pilgrim, Hiuen Tsiang (629-45 A.D.), Kota, Jhalawar and some outlying territories of Tonk formed part of the kingdom of Malwa.

Archaeological Remains

The various archaeological remains in Jhalawar district make it possible to gather some more information on the early history of the area. Dr. Impey conducted a survey of the Buddhist caves situated in the Dag area. General Cunningham has also mentioned these caves. According to him, they are of much later origin than the Ellora caves. At a distance of eight miles from Koivi other Buddhist caves have been traced at Vinnayaga. Similar caves have been found at Hathiagod and Gunai. These are related to the Buddhist Shramans. One of the five caves of Hathiagod is 16 ft. long, 13 ft. broad and 22 ft. high. There are Buddhist *stupas* nearby. At Vinnayaga there are as many as 16 caves, in front of which are the remains of *stupas*. In some of the caves the statues of Lord Buddha have been carved out of stone. The caves at Dag are Niranjan caves and they are all rock-cut. Their remains show that the influence of Buddhism was strong in this area.

The Gangadhar inscription of V.S. 480 (423 A.D.) of the time of Vishwarvarman, son of Nawarman, records the building of temples

by Mayurakshak, minister of Mayurman. He is also said to have found the ancient town of Chagghat, now Gangadhar. From an inscription dated 795 V.S. (738 A.D.) discovered at a distance of four miles to the east of the Kota boundary in a temple of Siva, it is gathered that the area adjacent to it was once under the sway of a Maurya ruler, Dhaval, who granted this portion to his friend Shiva-gana. A Chandravati inscription of V.S. 746 (689 A.D.) records the erection of a temple by Voppek and reveals that the territories in the vicinity were under the sway of one Durggana. Shivagana and Durggana appear to have been members of the same family. Another inscription of 771 V.S. (713 A.D.) discovered at Chittor over the Mansarovar tank states that the area adjacent to it was ruled by a Mauryan Chief named Mana. Some of these inscriptions have been quoted by Col. Tod and Kaviraja Shyamaldas.

Apparently, even after the disappearance of the Mauryan Empire, Mauryan governors in these areas set up small principalities and continued to rule either independently or in subordination to the imperial authority at Ujjain. The discovery of Buddhist caves bears testimony, firstly, to the spread of Buddhist influence and, secondly, to the Mauryan sway in some form.

The construction of so many Siva temples at Chandravati in the 8th century or even earlier suggests that the Buddhist elements in the population became gradually Hinduized, possibly from contact with the Brahman rulers of Ujjain, and were later promoted to Kshatriya rank and finally absorbed in the great Rajput families. In the 10th century, Rajput clans began to appear and Jhalawar fell ultimately to the Parmars, a section of the Agnikul group who fixed their headquarters first at Ujjain and later at Dhar. The Jhalrapatan inscription of V.S. 1143 (1086 A.D.) of the time of Parmar Udiyanditya bears testimony to this. Similarly, another inscription of V.S. 1199 (1142 A.D.) discovered at Jhalrapatan contains the names of the Parmar Kings Narvarm Dev, Yashovarm Dev and eight of their ministers.

In 1235 the Muslims appeared under Altamash, who took Ujjain. From this time the area was held in fief, with occasional lapses by officers of the Mohammadan court till, in 1401, when Dilawar Khan assumed the title of king. From 1401, till 1531, when it was incorporated in Gujrat, the province of Malwa or Mandu remained an independent state. Under Mahmud Khilji, it reached the zenith of its power Mahmud extended his dominions in all directions, seizing among other places Ajmer and Ranthambhor in Rajasthan and Ellichhpur in the Deccan. Near about 1562, when Baz Bahadur was ruling at Mandu,

Rao Surjan Hara conquered Kota by defeating Kesar Khan and Dokar Khan, representatives of the Malwa ruler in the area, and from then the area around Kota formed part of the Hara principality; but it is doubtful whether the territories which now constitute the district of Jhalawar also come under the Hara sway at that time.

MUGHAL PERIOD

It is evident that the major portion of Jhalawar continued to be part of Malwa during the Mughal period. According to Abul Fazal, Jhalawar was included in the *subah* of Malwa and Raghav Dev Jhala received as early as 1420 A.D. this *pargana* in jagir from the ruler of Mandu. This chief is reported to have taken part in a battle against Ahmed Shah of Gujerat on behalf of Sultan Hoshang of Malwa. His descendant Narhardas was granted by the Emperor Jahangir a number of additional *parganas* and set up his capital at Gangadhar where he built a fort. An inscription near the Dal Sagar tank outside Gangadhar states that a member of this family, Dayal Das, took part in the battle of Dharmat in V.S. 1715 (1658 A.D.) between Aurangzeb and Maharaja Jaswant Singh. In this battle Jhala Dayal Das lost his life along with 105 Rajput warriors of his contingent. His cenotaph, built in V.S. 1726 (1669 A.D.) by Pratap Singh still exists.

Those details establish that the Rajput principalities of Jhalawar were first under the Muslim rulers of Mandu and later under the Mughal Subedar of Malwa. Similarly, the town of Dag was under a Rathor prince, Jaswant Singh. His son Man Singh was a well known figure and the latter's son Kalyan Singh built the tank of Kalyan Sagar in V.S. 1668 (1611 A.D.). Dag seems to have been conquered by the Mughal Governor Honshtar Khan in V.S. 1722 (1665 A.D.); his son Hidayat Khan in V.S. 1742 (1685 A.D.) re-named the town Hidayat Nagar. In V.S. 1748 (1691 A.D.) the area was ruled by one Damodar, who built another tank below Pati. In V.S. 1772 (1715 A.D.) the area came under Malhar Rao Panwar and in V.S. 1785 (1728 A.D.) it was occupied by Sawai Jai Singh, who appointed Mishri Mal as his Hakim. Subsequently in V.S. 1793 (1736 A.D.) the tract was conquered by Anand Rao Panwar whose agent, Avdhoot Rao, built the temple of Keshav Rai. In V.S. 1858 (1801 A.D.) the entire tract came under the sway of the Kota Maharao.

KOTA RULE

Up to this point, the history of Jhalawar is largely that of an appendage of the kingdoms of Malwa. There is no connected history, though various inscriptions have brought to light the names of local

chieftains. From 1801 to 1838 the fortunes of Jhalawar were linked to those of the Hara kingdom of Kota till, in the latter year, Jhalawar became a separate principality under the Jhala chiefs.

The new ruling family were descendants of one Rajdhar, who is said to have founded the petty chiefship of Halwad in Kathiawar about 1488. The eighth prince in succession to him had a son, Bhao Singh, who left his country and proceeded first to Idar, and next to Ajmer, where he married the daughter of the Sisodia Thakur of Sawar by whom he had a son, Madho Singh, and a daughter. Nothing more is known of Bhao Singh; but Madho Singh proceeded to Kota in the time of Maharao Bhim Singh, gained the favour of that chief and obtained the estate of Nanta, with the post of *Faujdar* or Commander of the troops as well as of the fort. About the same time his sister was married to Arjun Singh, the eldest son of the Kota chief. This family connection, adding to Madho Singh's authority, procured for him the respectful title of 'Mama', or maternal uncle, from the younger members of the Kota family. Madho Singh was succeeded as *Faujdar* by his son Madan Singh, and the post became hereditary in the family. Himmat Singh followed Madan Singh, and was in turn succeeded in 1758 by his famous nephew, Zalim Singh, whom he had adopted and who was at the time only 18 years of age.

Three years later Zalim Singh was the means of securing victory for the troops of Kota over the army of Jaipur at Bhatwara; but he afterwards fell into disfavour with his master (Maharao Guman Singh) in consequence of some rivalry in love and, being dismissed from office, he migrated to Udaipur, where he did good service and received from the Maharana the title of Raj Rana. Later, he retraced his steps to Kota, where he was not only pardoned but reinstated in his old office, and when the Maharao was on his deathbed, he sent for Zalim Singh and committed his son, Umed Singh, and the country to his charge. From this time (1771) Zalim Singh was the real ruler of Kota. He raised it to a high state of prosperity, and under his administration, which lasted more than 50 years, the Kota territory was respected by all parties.

Zalim Singh was one of the most remarkable personalities of recent Indian history. Though in his time Jhalawar only formed part of Kota, he took a special interest in the area and the history of the state as a separate unit really starts with him. A brief description of his career would, therefore, not be amiss.

While in the service of Mewar, Zalim Singh was defeated and fell into the hands of the Marathas, but he used his confinement to become acquainted with several of Sindhia's officers, particularly a Brahmin

named Lalaji Ballal, who had charge of the collection of the tributes of the Rajput princes. Thus, when Zalim Singh returned to Kota he had behind him the authority of Sindhia and the ruler voluntarily surrendered into his hands the exclusive administration of affairs. The energetic character of Zalim Singh and the support of the Marathas prevented any formidable opposition to the establishment of his authority; and in the contest in which he became engaged with the refractory Thakurs of Kota, he exhibited a severity which struck terror into his enemies.

Mindful of the horrors of war, Zalim Singh appears early to have commenced that system by which in the course of 45 years, he raised the revenue of the Kota principality from four lakhs of rupees to 40 lakhs. Amid the general anarchy of the surrounding states, his calm temper, clear mind, profound art and firm energy took advantage of the errors of all around, without ever committing one himself. His reputation for courage and wisdom was soon so well established that it was deemed dangerous to have him as an enemy; and so far was he from offering provocation that, he readily acknowledged the paramount authority of the Marathas, terming himself a Zamindar or landholder. He was, in fact, too well satisfied with the substance of power to quarrel about its shadow. Bred to business, he was at once the farmer, the merchant and the minister.

He appears, within a very short period of his first advancement to power, to have enjoyed the same character he did later on, and while his territories were kept in the highest state of cultivation, the additions made to them were obtained more by art, intrigue and accident than by force. The greatest increase of revenue arose from the confiscation and improvement of the large and ill-managed estates of the nobles of the principality, which were chiefly usurpations upon the weakness of former princes.

To enable him to give full effect to these changes in the internal administration, Zalim Singh was most sedulous in establishing and maintaining links with every prince and chief, from the principal monarchs of India to the most desperate free-booters. In a sea of troubles, the territories of Kota became a harbour where there was comparative repose and the convenience which all found in having occasional resort to this asylum created a general interest in its continued security.

The policy of Zalim Singh led him to purchase at any price, except a violation of his faith, the friendship and protection of the prevailing power of the moment. All means, except such as might compromise a reputation which was his strength, were employed to give effect to

his scheme. Neighbouring districts were rented, fugitives received, treasure taken in deposit, powerful leaders conciliated and those in distress relieved. Every act had, both in substance and manner, a discrimination as to time and the temper of the parties concerned which gave to this extra-ordinary man all the benefits of this troubled period with few, if any, of the hazards. Even against the latter he took care to be well provided; he formed at an early period a small but efficient body of troops, which were gradually augmented in numbers with his increasing resources and were always, from their formation, equipment, good pay and the high character of their selected commanders, among the very best of their class.

The most alarming event which threatened his deep laid schemes was the rise of Jaswant Rao Holkar, to whose roving eye the prosperity of Kota offered a tempting point of attack. The mode in which this danger was evaded is an illustration of the ability of Zalim Singh. The principality he governed had at one time paid tribute to each of the three great Maratha families—Sindhia, the Panwar and Holkar; but it was the policy of all Rajput princes to give no tribute except to those who could enforce the right. The condition of the Holkar government after the death of Ahalya Bai had deprived it of the power to enforce its claims and large arrears were due. This was demanded by Jaswant Rao, and paid, but further exactions were dreaded. To evade these, Zalim Singh established friendly relations with the free-booter Ameer Khan; and when that chief selected Shergarh, one of the forts of the principality of Kota, as a place of security for his family and property, he gave a pledge that his whole influence, then great among the plunderers of India, would at all times be exerted to save the state from depredation. To this connection may, in a great degree, be attributed the tranquillity that Kota enjoyed.

Zalim Singh rented a number of districts from other states, which were a source both of profit and influence. His manner of managing his territories was singular. He seldom rented any large districts to one person, but placed them under the administration of well-qualified officers who had regular pay and who, dividing the whole into small portions, either rented or gave them in management, or made a direct settlement with the villagers.

With the state prosperous and at peace, Zalim Singh turned his attention to the building of new towns and the improvement of others. Jhalrapatan was the favourite object of his care. This child of his

creation, for such it may be termed, whether we refer to the regularity of the plan, the spaciousness of the principal streets, the excellent construction of some of the houses, the beauty of the buildings or the wealth of the inhabitants, soon vied with the proudest cities of India.

Zalim Singh was one of the first of the Rajput chiefs to co-operate with the British Government for the suppression of the Pindaris in 1817. Through him a Treaty was concluded with the Kota Chief in December, 1817, by which Kota was taken under the protection of the British Government; the tribute formerly paid to the Marathas was made payable to the British Government, who accounted to Sindhia for the Kota share; and the Maharao was to furnish troops according to his means, when required. A supplementary article was added to the Treaty vesting the administration in Zalim Singh and his descendants, the chiefship being continued to the descendants of Maharao Umed Singh. The tributary claims on Shahabad, the personal estate of Zalim Singh, were remitted on Kota restoring to Udaipur some land held from that state as security for a bond debt of nine lakhs of rupees. The zeal of Zalim Singh in the Pindari war was further rewarded in 1819 by the permanent annexation to the State of four districts ceded by Holkar. It was at first intended to make a separate grant of these districts to the Minister himself, but he insisted that they should be annexed to the state.

During the life-time of Maharao Umed Singh no inconvenience was felt from the arrangements made by the Treaty of 1817, by which one person was recognized as the titular Chief and another was guaranteed as the de facto ruler. His successor, Kishor Singh, received an allowance of Rs. 1,64,877 and on his part recognized in 1821, the perpetual succession to the administration of Zalim Singh and his heirs.

FORMATION OF JHALAWAR STATE

Zalim Singh died in 1824, and his son, Madho Singh, succeeded him. The unfitness of Madho Singh for office was a matter of notoriety, but he received undisputed charge of the administration under the Treaty. However, in 1828 Kishor Singh was succeeded by his nephew, Ram Singh, and in 1834 the dispute between Chief and Minister (now Madan Singh, son and successor of Madho Singh) came to a head. There being danger of a popular rising for the expulsion of the Minister, the British authorities decided, with the consent of the Chief of Kota, to dismember the State and create a new principality of Jhalawar as a separate provision for the descendants of Zalim Singh. Seventeen *parganas*, yielding a revenue of twelve lakhs of

rupees, were made over to Madan Singh. This arrangement formed the basis of a new Treaty concluded with Kota in 1838. The Maharao's tribute was reduced by Rs. 80,000, which sum was to be paid by the Jhala chief, and he agreed to maintain an auxiliary force at a cost of not more than three lakhs of rupees.

Under a Treaty concluded on April 8, 1838, Madan Singh acknowledged British supremacy, engaged not to negotiate with any other Power without their sanction and knowledge, agreed to supply troops according to his means and to pay an annual tribute of Rs. 80,000. In return, on assuming charge of his new principality, he was vested with the title of Maharaj Rana. It was arranged that he should be placed on the same footing as all other rulers in Rajputana and that the succession was to be limited to the descendants of Zalim Singh.

In 1845 Madan Singh died and was succeeded by Prithvi Singh. During the strife of 1857-58 this chief helped the British by conveying to places of safety several refugees who had fled to his state. In 1862, perhaps as a reward, he was given the privilege of adoption. In 1866 the Maharaj Rana agreed to make over land free of cost for railway purposes, surrendering for this purpose full jurisdiction short of sovereign rights as well as the right to transit duties on goods passing through his territory. In 1868 an extradition Treaty was concluded; it was modified in 1887 by an Agreement providing that in the extradition of offenders from British India to Jhalawar the procedure for the time being in force in British India should be followed.

In 1873 the Maharaj Rana solicited permission to adopt an heir in the event of his not having a son. Objections were made by the Maharao of Kota on the ground that by the Treaty of 1838 Jhalawar would revert to Kota in the event of the extinction of Zalim Singh's line. By this Treaty, however, the severance of Jhalawar and its cession to Madan Singh, his heirs and successors, had been unconditional and, although the consent of Kota was obtained to the cession, the settlement was only between the British Government and the Jhalawar prince. It was accordingly held that Kota could have no voice in the question of succession and no ground of objection to the action of the British Government in having placed the Maharaj Rana of Jhalawar on the same footing as the other ruling chiefs of Rajputana by the grant of the Adoption Sanad of 1862. The required permission was, therefore, granted to the Maharaj Rana, and his choice fell upon Bakht Singh of the Barwan family in Kathiawar, from which the Maharaj Rana had himself descended.

Maharaj Rana Prithvi Singh died on August 29, 1875. The question of succession remained for some time undecided owing to the reputed pregnancy of his widow, but as no child was born to her by June 1, 1876, the succession of the late Chief's adopted son, Bakht Singh, was recognised by the British Government. During the minority of the young Chief, the State was placed under the superintendence of a British Officer. Bakht Singh was installed as Maharaj Rana on June 24, 1876 when, in accordance with family custom, he assumed the name of Zalim Singh.

In 1881 an Agreement was concluded with the Jhalawar Darbar for suppression of the manufacture of salt within the State, the prevention of the import and consumption of any but British duty-paid salt and the abolition of all duties thereon. In return for this the British Government undertook to pay to the Maharaj Rana Rs. 7,000/- annually and to certain jagirdars, through him, Rs. 250/- annually.

Zalim Singh attained his majority in November 1883, and was invested with full governing powers on February 21, 1884, subject to the same restrictions that were imposed in similar circumstances on Maharao Raja Mangal Singh of Alwar and Maharaj Rana Nihal Singh of Dholpur. These were that he should consult the Political Agent in all important matters and be guided by his advice; and that the concurrence of the Political Agent should be obtained before any important measures effected during the minority were disturbed, or before any changes were made in the existing form of the administration.

Zalim Singh found these conditions irksome. An able ruler well liked by his people, he resented interference in the administration. As a result, he clashed with the British authorities and, as a punishment, in September 1887 the arrangements which were in force during his minority were reimposed. In November 1892, however, on his promising to rule according to directions some of his old powers were restored and the balance in July 1894. Differences between the prince and his British advisers soon, however, reappeared and the paramount power finally deposed Zalim Singh on March 22, 1896.

In consequence of his deposition, and of the fact that there was no direct descendant of the regent Zalim Singh, the Government of India, taking into consideration the intentions of the framers of the Treaty of 1838 made with the first Chief, Raj Rana Madan Singh, ordered that part of the territories which were made over by Kota

In 1838 should be restored, including the Shahabad, Khanpur, Aklera and Manoharthana areas. Shahabad is still part of Kota district. In recognition of the services rendered by the first Zalim Singh, the remaining portion of the state, consisting of the Chaumahala, the Patan *pargana* and a part of Suket was formed into a new State to provide for the family of the great Raj Rana. Kunwar Bhawani Singh, son of Thakur Chhatra Sal of Fatehpur, was selected from among the descendants of his relatives to be Chief of the new State, with the title of Raj Rana. On January 1, 1899, the actual transfer of territory was effected and the new truncated State of Jhalawar came into existence.

Bhawani Singh was installed as Chief on February 6, 1899 and invested with full powers. By the Sanad of 1899 the Chief was bound to pay to the British Government an annual tribute of Rs. 30,000/- and was guaranteed the right of adoption. Local coinage was forbidden and the execution within the State of all civil and criminal processes issued by any British Indian court was ensured. The ban on the manufacture of salt, the import of consumption of any but British duty-paid salt and the levy of any kind of duty thereon was re-stated. In return for this the Government of India undertook to pay the Raj Rana Rs. 2,500/- annually (thus reducing the original compensation). No transit duties of any kind were to be levied, and the Raj Rana bound himself to assist the Government of India in the suppression of illicit traffic in opium. On October 1, 1900, the British India postal system was introduced in the State and in 1901 the State currency was replaced by British currency. In 1904 the Darbar agreed to surrender land, free of charge, for the construction and working of the Nagda-Mathura railway.

Bhawani Singh's administration is noted for various reforms. He was barely in the saddle when he had to combat the dire famine of 1899 and his famine relief works greatly relieved the misery of his people in that dreadful year. He paid special attention to education, starting a number of schools in the rural areas and encouraging schooling by introducing a system of scholar-ships and even providing some free schools. Female education was encouraged by awarding *saris* to every girl student annually. He also adopted welfare measures for the backward classes. An elected municipality was established in Jhalawar town where decisions were taken by majority vote. In such enlightened measures, Bhawani Singh was well in advance of his time.

During his long reign Bhawani Singh tried hard to persuade the Government of India to restore the territories surrendered to

Kota, but was unsuccessful. When his pleas were finally turned down he died, a broken hearted man, in 1929. He was succeeded by his son, Maharaj Rana Rajendra Singh.

Rajendra Singh was a scholar and poet. He was deeply interested in Harijan welfare and is said to have taken Harijans into the State temple. During his reign the army and police were re-organized. He established a High Court, electrified the towns of Jhalawar and Jhalrapatan, constructed a bridge over the Chhoti-Kalisindh river near Gangadhar and improved roads and irrigation facilities.

Rajendra Singh died in September 1943, after a reign of 13 years, and was succeeded by his son Harish Chandra, who put the State on a sound financial basis and granted popular government during the concluding stages of his reign.

POST-INDEPENDENCE PERIOD

After independence, the initiative for the formation of a Union of States in Rajasthan came from the rulers of Kota, Dungarpur and Jhalawar. In fact, as early as 1946, after the Cabinet Mission Plan had been announced, the Maharao of Kota convened a conference of Ministers of some of the neighbouring States with a view to exploring the possibility of such a union. The conference came to the conclusion that the States were individually not viable and that only by pooling their resources could they survive. The Maharao of Kota was the prime mover of the scheme and the ruler of Jhalawar was an enthusiastic supporter. Realising that his small state could not exist by itself, he volunteered to hand it over to the Government of India in 1948 and showed his anxiety to serve the interests of the country first by joining the Indian Foreign Service and, later, by standing for election to the Rajasthan Vidhan Sabha. He was duly elected from the Jhalawar constituency and is now a Minister.

The first Union of 10 States in Rajasthan namely Kota, Bundi, Tonk, Jhalawar, Shahpura, Dungarpur, Banswara, Pratapgarh, Kishangarh and Kushalgarh, with its capital at Kota, was inaugurated on March 25, 1948, by Shri N. V. Gadgil. The Maharao of Kota took the oath as Rajpramukh and Shri Gokul Lal Asawa was installed as Chief Minister. A few days later the Maharana of Udaipur agreed to come in and a new Union of 11 States was inaugurated at Udaipur by Shri Jawaharlal Nehru in April 1948, with the Maharana of Udaipur as Rajpramukh and the Maharao of Kota as Up-Rajpramukh.

This Union existed up to March 30, 1949, when the present Rajasthan came into being with the merger of the States of Jaipur,

Jodhpur, Bikaner, Jaisalmer and, later, the States comprising the Matsya Union.

With the formation of the Union of 11 States, Executive Officers were appointed in all the covenantee States and took charge of the administration on May 1, 1948. The Government of the Union appointed a Committee for the formation of districts and, on its recommendation, 16 districts were formed. These were grouped into three divisions with headquarters at Kota, Udaipur and Bhilwara, respectively. After some time, Bhilwara was merged with Udaipur Division. The districts of Kota, Baran, Sironj, Jhalawar, Bundi and Ponn were placed under the Commissioner, Kota Division.

Jhalawar District comprised the tehsils of Gangadhar, Dag, Pachpahar, Jhalrapatan, Asnawar, Bakani, Aklera, Manoharthana and Pirawa, with headquarters at Jhalawar. When the districts were reorganized on the formation of the United State of Rajasthan in October 1949, Jhalawar was enlarged with the addition of tehsil Khanpur of the former Baran District.

Later, on the Reorganization of States in 1956, the Sunel enclave of Madhya Bharat was also incorporated. Thus the present district of Jhalawar is nearly six times as large as the former State but is somewhat smaller than the original principality created in 1838.

नमो भगवते वासुदेवाय

CHAPTER III

THE PEOPLE

POPULATION

Total Population

The total population of the district in 1961, according to the provisional Census figures, was 4,90,635. The distribution among the various administrative units was as follows:—

Unit	Area (Sq. miles)	Population		Total
		Males	Females	
District	2,289	2,54,382	2,36,253	4,90,635
Jhalwar				
Sub-division	1,282	1,41,488	1,32,583	2,74,071
Dag Tehsil	251	21,638	20,712	42,350
Gangadhar Tehsil	185	18,979	18,142	37,121
Jhalrapatan Tehsil	270	36,231	33,052	69,283
Pa'hpahar Tehsil	177	21,927	20,245	42,172
Pirawa Tehsil	399	42,713	40,432	83,145
Aklera Sub-division	1,007	1,12,894	1,03,670	2,16,564
Aklera Tehsil	239	26,630	24,162	5,07,592
Bikni Tehsil	216	24,148	22,164	46,312
Khanpur Tehsil	329	35,836	33,139	68,975
Manoharhana Tehsil	223	26,280	24,205	50,485

Growth of Population: The density of population for the district as a whole is 214 persons per square mile. At the time of 1951 Census the density was 177 per square mile and in 1941 it was 150. The density is greatest in Jhalrapatan Tehsil, where it is 256 per square mile and least in Dag Tehsil where there are only 168 persons per square mile. The mean density of population for Rajasthan as a whole is 153 persons per square mile. Even the most scarcely populated tehsil of the district is far above this figure.

There has, however, been a steady growth of population in the district since the 1931 Census. There was a slight fall between 1911 and 1921, otherwise the increase was constant, as is shown in the following table (Sunel, a later addition, is necessarily excluded):—

Year	Population	Variation
1901	2,36,275	
1911	2,78,043	+41,768
1921	2,77,137	— 906
1931	3,05,452	+28,315
1941	3,47,026	+41,574
1951	3,73,810	+26,784

The figures given above for previous Census Reports are on the

censuses. At the time of reorganization in 1956, Sunel, an enclave of Madhya Bharat, was added to the district. Thus, if we include the figures of Sunel in the 1951 Census figures, the total population of the district comes to 4,04,124.

The 1961 population figure of 4,90,635, including Sunel, represents an increase of 21.4 per cent over that of 1951. In respect of growth of population, Jhalawar occupied 23rd position among the districts of the State. Only Bhilwara, Bundi and Sikar showed less growth of population.

Emigration and Immigration: Figures showing the number of persons born outside the district but residing therein in 1961 were not available at the time of writing, but broad conclusions regarding emigration and immigration may be drawn from the 1951 Census figures. According to the 1951 Census figures, of a total population of 4,04,124, 89.7 per cent or 3,62,553 persons were born in the district itself. A total of 15,748 persons were born in other districts of Rajasthan of whom 9,482 persons were born in the adjoining district of Kota.

The number of persons born outside Rajasthan in other parts of India was 24,380. Of these 19,712 were born in the adjoining State of Madhya Bharat (now Madhya Pradesh).

Persons born outside India numbered 1,443. All of these persons came from Pakistan as a result of partition between India and Pakistan.

These figures do not give a completely accurate picture of migration because of the custom prevalent throughout India, for young married women to return to their paternal homes for confinement, many of the future inhabitants of a district being thus born outside its limits. It has also to be remembered that the Census Statistics portray conditions existing at a fixed moment once in ten years and thus take no account of movements of population in between under stress of adverse circumstances or for any other reasons. However, the fact that nearly nine-tenths of the population were born within the district itself points to the fact that there is very little migration and that, too, largely from the surrounding districts.

Urban and Rural Areas

In the Census of 1951, eight towns were listed in the district—Jhalawar, formerly known as Brijnagar, with a population of 12,186; Bhilwara, with a population of 6,067; Bikaner, with a population of 5,000; and others with smaller populations.

of 5,422; Bhawani Mandi, with a population of 5,229; Dag, with a population of 3,708; Gangadhar, with a population of 3,373; Aklera, with a population of 3,347 and Pachpahar, with a population of 2,752. The total urban population of the district was 42,984. In 1956, Sunel was added to the area of the district. If we include the population of Sunel town in the above figure, the total urban population comes to 49,255. In the 1961 Census, Pirawa, Dag, Gangadhar, Aklera and Pachpahar have not been classed as towns. Sunel has been added to the list of towns taking the total number of towns in the district to four. Jhalawar has a population of 14,637 comprising 7,775 males and 6,862 females. The increase of population is due in large measure to the setting up since 1951 of several district offices and the natural gravitation of population to the district headquarters and the commercial centres. Jhalrapatan has a population of 9,116 comprising 4,746 males and 4,370 females. Bhawani Mandi has a population of 7,240 comprising 3,932 males and 3,308 females. Sunel has a population of 6,526 comprising 3,153 males and 3,373 females. Thus the total urban population in 1961 was 37,519 as compared to 49,255 in 1951. But it is to be remembered that whereas the number of towns in 1951 was nine (Sunel included), the number was reduced to four in 1961. If we take the corresponding figures of Jhalawar, Jhalrapatan, Bhawani Mandi and Sunel in both the Censuses, the total urban population in 1951 was 30,653 as compared to 37,519 in 1961 representing an increase of 22.4 per cent over the previous decade.

Such a marked increase in the population of the towns is usually an indication of an awakening of industrial consciousness or, alternatively, evidence of heavy pressure on land. The latter was certainly present. As regards industrial development, many small scale industries have sprung up in the towns.

At the time of the Census of 1951, the rural population totalled 3,54,869 or 87.9 per cent of the total of the district. By 1961, the figure had risen to 4,53,116 (97.4 per cent of the total), an impressive increase of 27.7 per cent. The distribution of the rural population, tehsil-wise, is as follows:—

<i>Tehsil</i>	<i>No. of Villages</i>	<i>Population</i>		
		<i>Males</i>	<i>Females</i>	<i>Total</i>
Dag ..	118	21,638	20,712	42,350
Gangadhar ..	114	18,979	18,142	37,121
Jhalrapatan ..	204	23,710	21,820	45,530
Pachpahar ..	102	17,995	16,937	34,932
Pirawa ..	212	39,560	37,059	76,619

Tehsil	No. of Villages	Population		
		Males	Females	Total
Aklara ..	222	26,630	24,162	50,792
Bakani ..	213	24,148	22,164	46,312
Khanpur ..	204	35,836	33,139	68,975
Manoharthana ..	190	26,280	24,205	50,485

In 1961, only 7.6 per cent of the total population was urban. In 1951, if we take the figures of only those towns included in 1961 Census, urban population formed only 7.5 per cent of the total population of the district. The increase of population in towns has been discounted by a much greater increase in the rural areas.

Generally, the villages are situated near the tanks or large ponds, the water of which is used for drinking; washing and irrigation purposes. In the centre of each village live land owners, farmers, artisans and people of other higher classes. The Dheds, Chamars and other lower classes live on the out-skirts.

Some villages are inhabited mostly by farmers, labourers and the lower castes who do menial work. Such a village is called *mauza*. Villages, which also house artisans and traders are called *kaob*, from a word meaning the 'arts'. Some of the more prosperous villages are walled, a reminder of bygone days when depredations by armed bands were common. Even where there are no walls, the houses are huddled together. The streets are mere pathways and very rarely are they paved. Drains are non-existent, and during the monsoon water collects in the lanes and hollows so that mosquitoes and other noxious insects thrive and are a great nuisance to the inhabitants. The health of the village people is, as a result, poor.

In the hilly areas there is usually no regular continuous village site, as cultivation is scattered and each farmer builds a hut either in the centre of his field or on adjacent ground such as a hillock or the bank of a stream.

In addition to the inhabited villages there are places which, though uninhabited, are designated as villages in the revenue records. Sometimes a village site is abandoned by the inhabitants who move to a nearby village but continue to cultivate their old plots. Again, a large area of waste land brought under the plough may receive a certain name though the cultivators continue to reside in their old homes.

Six Ratio

In the Census of 1901, the number of females per 1,000 males in the district was 932. The next two decades witnessed a declining trend, the number being 927 and 920. The number, after

remaining stationery in 1931, showed an upward trend. It mounted to 928 in 1941 and 954 in 1951. However, the next decade again witnessed a fall and number of females stood at 929 per 1,000 males in 1961.

It is sometimes said that a low female ratio is an indication of urbanization. This is certainly not true of Jhalawar, for the ratio has been rising at a time of steady though gradual urbanization. Besides, according to the Census of 1951, there were 956 females per one thousand males in the urban areas as compared with 954 in the villages. Again, the ratio is higher in the case of the non-agricultural classes—965 per 1,000 males—than in the agricultural, classes—909 per 1,000 males.

Among the economically active population of the agricultural classes, the sex ratio is almost the same as that amongst semi-active persons, being 264 females per 1,000 males in the former and 266 per 1,000 in the latter. Among in-active or non-earning persons, females number 1,413 to 1,000 males. A similar phenomenon is observed in the non-agricultural classes, but in them the number of females among economically active persons is less, being only 184 per 1,000 males, while that among earning dependents is as high as 2,641 per 1,000 males. Among non-earning dependents, the ratio is 1,708 per 1,000 males.

All this proves little beyond the fact that urbanization is not a significant factor in determining the male-female ratio. It can only be stated that the position shows signs of moving towards balance and in any case the shortage of females is state-wide and, indeed, a country-wide phenomenon.

Age

In the 1951 Census, it was found that infants below one year of age formed 4.06 per cent of the total population, children aged one to four years formed 9.55 per cent, those aged five to fourteen formed 26.05 per cent, persons aged 15 to 34 formed 33.08 per cent, those aged 35 to 54 formed 19.89 per cent and persons aged 55 and over formed 7.37 per cent. There are 11 persons per 1,00,000 in the age group 90 to 100 and 3 persons per 1,00,000 over 100—all in the rural areas.

The age returns are only approximate, as only the educated have some sort of record of their dates of birth. Inquiries as to age brought forth such answers as *panch sat* (5 to 7), *das barah* (10 to 12), *pandarah bees* (15 to 20), *pachees tees* (25 to 30), *tees chalees* (30 to 40) and so on. Even if a definite figure is given there is a tendency to select a multiple of 5. Generally, among middle aged

people there is a tendency to under-estimate age and in the old to over-estimate. These errors are minimised, however, by selecting such wide groups as 35 to 54 and 55 and above. The table may, therefore, be taken as fairly correct.

LANGUAGE

The principal local language is Rajasthani which according to Dr. Grierson's Classification, belongs to the Indo—European family, Indo-Aryan branch, Central group. Including all its dialects, Rajasthani is spoken (1951 figures) by 2,76,912 persons or 74.1 per cent of the population. Western Hindi (and all its dialects) is spoken by 92,516 persons or 24.7 per cent, most of whom reside in the area round about Jhalawar, Gujrati by 2,105 persons (0.6 per cent) and Sindhi by 1,115 persons (0.3 per cent) almost all of whom live in the towns. Other languages claiming some adherents (less than 500) are Punjabi, Marathi and Kanjari (1951 Census).

There is no well defined distribution of population according to language. Rajasthani in one form or another is universal. Almost a dozen dialects of Rajasthani are met with. The chief of these is Malwi (also called Rangari or Ahiri) which is the mother tongue of 1,27,514 persons). Sondhwari is spoken by 74,104 persons in the area known as Chaumahala and Haraoti by 70,518 persons, mainly in the region bordering Kota. The lesser dialects are Banjari (or Labani) spoken by 1,689 persons, Marwari, spoken by 1,592 persons, mainly nomadic cattle grazers, Dhundari (or Jaipuri) by 626 persons, Mewari by 531, while Mewati, Bagri (Shekhawati) and Ajmeri are spoken by less than 100 persons each. Hindi is understood, if not spoken very correctly, in all the towns and big villages. The same, to a lesser extent, may be said of Urdu, with which the administrative class in particular is still familiar.

The script in common use is Devnagri, which is the medium of almost all written records, transactions and communications. The Roman script (English) is known only to the better educated persons and its use is dying out with the change-over to Hindi in administrative work. The Arabic script is still used by Muslims generally.

RELIGIOUS AND SOCIAL GROUPS

Religious Communities

Hindus form 93.3 per cent of the population, their total number in 1951 being 3,48,850. There are 20,460 Muslims (5 per cent of the

total population) and 4,233 Jains (1.2 per cent). The lesser religious communities are Sikhs, who number 288, Christians, numbering 39, and Zoroastrians, who are only 3 in number, all females.

Social Groups

The following social groups are the most numerous:--

Chamar, Kumhar, Bhil, Teli, Gujar, Nai, Mina, Balai.

Non-backward classes, including the Brahman, Dhakar, Kayasth, Mali, Bhora, Daroga, Darzi, Khati, Mahajan and Rajput classes total 1,27,026 (63,960 males and 63,066 females). The Scheduled Castes have a total strength of 46,686 (23,601 males and 23,085 females). Sixty classes declared backward for education and other facilities total 54,116 persons (1951 Census).

Sondhias

A group not mentioned in the 1951 Census (in which they were classed with the Rajputs though really forming a separate class) is the Sondhias. In 1921, in the old Jhalawar State, they numbered 26,679 and in 1931 their number was 27,179. As they are the only large social group peculiar to this district a description of their history and habits would perhaps not be out of place.

The following description has been taken from a 19th century publication, General Malcolm's "Central India": "They are often called Rajputs, but are a mixture of all classes or, rather, descendants of a mixed race. In their origin they were probably outcastes, but their fabulous history (for they consider themselves a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes and became the progenitor of the Sondhias or, as the term applies, 'mixed race', some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty zamindars, or landholders, as well as plunderers".

"That the Sondhias have a claim to antiquity there can be no doubt; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India, raised them to importance as successful free booters".

"The Sondhias have been either cultivators or plunderers according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture.

Their dress is nearly the same as that of the other inhabitants though they imitate in some degree the Rajputs in the shape of their turbans. They are, in general, robust and active. They all drink strong liquor and use opium, and being emancipated from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of the senses".

"At their marriages and feasts the Sondhias are aided by Brahmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this race, Charans are treated with more courtesy; but the Bhats, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites on whom they bestow the highest largesse"

Captain H. B. Abbott, in the *Gazetteer of Jhalawar State* published in 1879, writes:—

"The description given by General Malcolm has been found by local inquiry to be substantially correct. A rough census shows their numbers in Chaumahala District of the State to be 19,860—all cultivators. In other parts of the State a Sondhia is rarely found. Their chief clans are the Rathor, Tawur, Jadon, Sesodia, Guihlot, Chauhan and Solanki. The Chauhans are said to have come from Gwalior and Ajmer, the Rathors from Nagaur of Marwar and the Sesodias and others from Mewar seven to nine centuries ago. The Chaumahala Sondhias consider themselves descended from Rajputs of the different clans".

"One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind (Kalisindh and Chhoti Kalisindh) was called Sindwara, corrupted into Sondwara, which caused the inhabitants to be called Sondhias. The other account makes the people give the name to the country, their name being a corruption of the Hindi word *sandhya* (twilight mixed, neither one thing or the other). A Sondhia, with his comparatively fair complexion, round face, shaven chin and peculiar large, white turban, is at once distinguished from other classes. They are simple and ignorant people and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumahala patels are well-to-do but, as a class, they do not appear thrifty. A few villages are held in *jagir*, the remains, it is said, of considerable possessions granted originally by the Mohammadan emperors as an inducement to settle".

The Sondhias have now given up their wayward habits. The fact that, in the 1951 Census, they did not retain their distinctive name but called themselves Rajputs indicates that they are anxious to rid themselves of a name which has had rather unfortunate associations.

Other notable social groups worthy of mention are Sadhus and Beggars.

Bairagi Sadhus: In the time of Maharaj Rana Madan Singh, the first Maharaja, the State, like many others in Rajasthan, acquired the services of about 300 *Bairagi Sadhus* to serve as police guards. They were paid at the rate of Rs. 4/- per head per month. Their *akhadas* were located in different parts of the capital—*Nirmohi Akhada* near Gagraun Gate, *Maha-Nirbani* near Moti Kua, *Santoshi Akhada* in the Nallah area and *Khaki Akhada* at Mangalpura. Each *akhada* had an *acharya*, whose duty it was to draw the pay of the unit and to distribute it to the members serving in various parts of the State. This system of a State militia continued up to the time of Maharaj Rana Zalim Singh (the adopted Bakht Singh). When it was abolished, many of the *sadhus* migrated to other States, but others settled in the villages of Jhalawar and took to farming and other occupations. Some established their own *akhadas*.

The *Bairagi sadhus* now belong to four monastic institutions or *mathas*:—(1) *Shri Vaishnava Acharya*, (2) *Ramanandi*, (3) *Madhavacharya* and (4) *Nimbarkacharya*. They are divided into two groups according to the functions they perform, viz., (i) *acharya* and (2) *tyagi*. The *acharyas* believe in *sandhya puja*, *tarpana* and *hawan* while the *tyagis* believe in penance and smear *bhasmi* or ashes on their bodies. The latter are distinguished as belonging to *Avadhoot Marg*.

All the *akhadas* and institutions of these *sadhus* at Jhalawar are now in ruins, except that of the *Ramanandis* at the confluence of the rivers Ahu and Kalisindh, near Gagraun. It is called *Peepajika-Matha*. It is an old *sthan* some 300 years old. There is a stone inscription at the *sthan* to the effect that it was established about S. V. 1700 (C 1643 A.D.) by *Peepaji*, Raja of Gagraun, who was a disciple of *Guru Ramanandji*.

At Jhalrapatan, there are five *maths* of the *Bairagi Sadhus*. They are at: (1) *Gindhor*; (2) the *Ramanandi akhada* of *Ganesh Bari*; (3) *Shankhu Dhar*, a mile from Jhalrapatan to the south; (4) *Hanuman Dhar* near the same place and (5) *Narsingh Bhawan*, also a *Ramanandi sthan*.

There are also *sthans* of the *Bairagis* in other tehsils. In Pachpahar tehsil there are three in the villages of Ghatod, Chorkhedi and Bakani. They are said to be about 200 years old. In Dag tehsil there are four and at Gangadhar there is a *math* and an *akhada*, *Gosains*. The *Gosains* belong to *Sewa Sampradaya*, *Gosain sadhus* are among the *Das-Namis* as *Giris*, *Puris*, *Bhartis*, *Van*, etc. They have their monastic institutions in Pachpahar and Gangadhar tehsils. In Pachpahar there are three *Gosain maths* in villages of Misroli, Moyakheda and Pachpahar. These institutions are about 200 years old. In Gangadhar there are two *sthans* of *Gosains* and one of the *Naga sanyasis*. The *Gosain* institutions are affiliated to *Datta-ka-Akhada* of Ujjain and that of the *Naga sanyasis* to the *Atala akhada* of Kashi.

At Pirawa, there is a *Gosain sthan* called *Das Vami Ram-Dati Madhi*. It was established during the time of the Mughal Emperor, Shah Alam, and belongs to the *Juna akhada*.

In the villages of Harigarh and Dhanoda, in Khanpur tehsil, and at Bannia there are four *Das Nami maths* of the *Gosain sadhus*. They are old, but it is not known who founded them. All belong to the *Vaishnava* sect.

Naths: There is a number of *Nath sadhus* belonging to the nine sub-sects. Originally their services were acquired to protect the crops. Now they have taken to different trades and have also become agriculturists. Some are snake-charmers and are called *Kalbellas*.

Ram Sanehis: The *Ram Sanehi sadhus* belong to the *Vaishnava Sampradaya*. They have *Ram dwaras* in all the tehsil towns. These *Ram dwaras* are affiliated to that of Shahpura. Annual gatherings are held when the *sadhus* from Shahpura and other adjoining *Ram dwaras* come to take part in the celebrations. They follow the *kanthi* system in place of the *janeu* or sacrificial thread system of the other *Vaishnavas*.

Kabir Panthis: At one time, there were *Kabir maths* and *DaLu maths* in Jhalawar. They are now in ruins, but some of their followers are still to be found. The *Kabir Panthis* hold periodical gatherings when a *mahant* comes from headquarters.

Arya Samajists: There are *Arya Samaj mandirs* at Jhalawar and Jhalrapatan, affiliated to the Rajasthan Pratinidhi Sabha, Jaipur.

Jain Sadhus: There is a fairly large Jain population in the towns especially in Jhalrapatan and Jhalawar. There are Jain temples and *sthanakas* for *sadhus* of both the Digambar and Swatamber sects. The *sadhus* stay in them for the duration of the rainy season.

Fakirs: Muslim fakirs are also to be found near mosques in the towns and villages.

Beggars: Begging is a social problem all over India and this district is no better or worse than others in this respect. There is the usual quota of entertainers, snake charmers, etc., but these are not true beggars as they do provide some service by way of entertainment for the money they receive.

As in other parts of India, beggars tend to congregate near places of worship and many seek alms in the name of religion.

On festivals and other sacred days, beggars go from door to door to ask for *petias* (uncooked food sufficient for one man). At harvest time they visit the villages and beg grain from the farmers. They are to be found in their hundreds at *melas* and cattle fairs.

There are begging classes among both Hindus and Muslims. Apart from those Brahmans who by custom depend for a living on public charity, other Hindu beggars are Nath *babas* and Garudias. *Fakirs* are usually to be found where there is a big Muslim population.

Till quite recently there was a class of Muslim beggars called *Mundcheer* and *Gurajmar* Fakirs who collected money from shopkeepers by threatening to shed their own blood if not given alms. They used to carry with them a pointed weapon called *gura* to reinforce the threat. Such people are happily not found now.

✓ Among the Nath *babas* are the Bhopas and *Bhairva Jholi* beggars. The former move from village to village with a statue or picture of *Kalka Mata*. The *Bhairva Jholi* keep moving round a village, never resting, till they receive alms. Parties of itinerant *sadhus* from other districts come to Jhalawar at the time of cattle fairs and festivals.

In all the towns of India there are professional beggars who deliberately maim themselves and their children to excite sympathy, swelling the total of those blind or disabled from birth or through accident. Not many disabled persons are to be seen in the towns of Jhalawar, which is fortunate as there are few medical facilities for the genuine cases. There is at Jhalawar an institution called the Seva Samiti, which has for the last 40 years been assisting the

disabled for which it gets a small government grant, but there are no other sizable institutions of this type.

Among other beggars may be mentioned those who travel round the towns and big villages seeking donations to charitable institutions, (many of which are bogus and others even non-existent save in the fertile minds of the beggars). A fairly common sight is a group of bogus *sadhus* driving along a few cattle and seeking alms in the name of fictitious *gaushalas*.

Inter-Caste Relations

While Jhalawar is off the beaten track, as it were, and traditions persist longer than in areas exposed to the impact of modern ideas, the old stratification of society is breaking up. A significant pointer to the new trend is that festivals are tending to be no longer the concern of one section of the people or even one community. Muslims join with their Hindu brethren in celebrating such festivals as Holi, Dussehra and Diwali; similarly, an increasing number of Hindus are joining the Id celebrations and vast crowds comprising people of all beliefs turn out to watch the Moharrum procession. Indeed, in Jhalawar, Hindus and Muslims have long lived in amity. Communal strife has rarely taken place, even in the dark days of 1947.

Among Hindus themselves, untouchability is still a formidable problem, especially in the villages. Social workers and the staff of the community development blocks have been trying to persuade the village people to permit the lower castes to draw water from wells to which access has hitherto been denied and to allow them to enter the temples. These efforts have not as yet met with much success. Indeed, few villagers will sit down to eat with a person of a so-called inferior caste or accept food or drink from his hands.

In the towns, people are not so particular, largely, because the growth of industry has cut across the former occupational barriers. When people of various castes work together they naturally have no objection to sitting at the same table in a restaurant. Even villagers visiting the towns shed their inhibitions and rub shoulders in an eating house with those whom they would scrupulously avoid at home. This shows that the old prejudices are slowly being overcome, a process which is being hastened by the spread of education and closer contact between the villages and the towns.

Superstitions Beliefs

Spirits: Village people are traditionally superstitious. It is believed that, if a man meets with an untimely end, he enters into a State of *pret-yoni*. The *pret* is supposed to live either in a secluded place or in a tree near the bank of a tank or a well. If by chance one happens to displease him and fails to supply his wants, the spirit enters into that person's body and remains with him. A *pret* can be freed from his *pret-yoni* only by the performance of his *shradha* at Gaya by his relatives. There is another type of *pret-yoni* called a *chudel*. This is a female spirit, with long protruding teeth and the feet facing backwards. Females who die young or in child-birth are supposed to take this *yoni*. It is believed that a *chudel* enters the body of a loved one, whom it does not harm but haunts all the time.

There is believed to be a third type also called the *dakan* or *daki* according to its sex whether it is a female or male which inhabits the body of a living woman or man. The person concerned is believed to possess this evil power that when he or she desires to have something which is in the possession of another the latter becomes ill, often going into a frenzy and invariably dying. This may be said to be the counter-part of the European "Evil Eye". With the spread of education such beliefs are being given up in the towns, but the village people still tie a black thread round the wrist of a child or put black marks on the forehead and cheeks to ward off the evil eye.

Dreams: There is a common belief in the good and evil effects of dreams. If one sees in a dream that a particular sick man is cured, it is concluded that he is sure to die. The drinking of white substances, such as milk, in a dream is believed to be a bad sign.

Omens: A cat or a serpent crossing one's path, a partridge calling on the left side and a deer moving from one's left to right are all held to be bad omens by the superstitious. On the other hand, it is considered a good omen to come across funeral, or to see a woman with a pitcher full of water on her head. There are literally thousands of such omens and their interpretation is by no means uniform even in the same area. Belief in them has largely evaporated. Few people now have the leisure to allow their actions to be guided by omens.

There is a class of people called *Bhopyas* who profess to have the power of invoking the spirits of gods and goddesses. Their services are sought by the fearful when a family member is thought to be under the influence of an evil spirit.

Most of the beliefs that persist to the present day are rooted in religion. *Mantras* are held to be the most efficacious of charms and are even used in an effort to dispel the effects of snake bite. The cow, her dung and urine, the *tulsi* plant and the *pipal*, *khejri* and banyan trees are all held sacred and a source of protection to the worshipper.

Names: In the towns, among Hindus the names of males generally end in Lal, Ram, Parsad, Chandra and Mal. Among Rajputs (including the Sondhias) however the suffix Singh is used.

Hindu males are generally named after gods and goddesses, precious things, sacred days, etc., such as Krishan Lal, Ram Singh, Durga Parsad, Lal Chandra and Pukhraj Mal. A son born during the life-time of the grand-father may be named Bhanwar Lal.

A modern tendency is to add the name of the caste, sub-caste or *gotra*, such as Sant Ram Sahni, Kishan Chandra Mathur, Ram Prasad Gupta, etc.

The names of females generally end in "Kumari" or "Devi" such as Ramesh Kumari and Uma Devi. They are taken from the names of goddesses or heroines of the past, such as Sita, Radha, Durga, Laxmi and Savitri. Some times, if a man has too many daughters, he names one such unwelcome arrival Shanti, which indicates that he does not want any more girls.

The names of Muslim males generally end in Din, Rehman, Baksh, Ali, Beg and Khan. Some Muslims add the family name as, for instance, Abdul Rahman Qureshi and Islamuddin Gauri. Females are sometimes named after ancient heroines such as Fatima, but generally their names end in "an", such as Shakuran and Azijan.

Among Jains, names generally end in Mal or Chand. The first part of the name is either of some deity or something very precious. Instances are Rakhab Chand, Punam Chand, Lal Chand and Pukhraj Mal. Some people add the suffix "Jain" to the name. The names of Jain females are similar to those of the Hindus. Among both Hindus and Jains, the priest suggests a name for the child, or at any rate the first letter of the name, at the time of performing the after-birth *pujan*.

In the rural areas, among all communities the names are simple and generally without suffixes, except in the case of Muslim males, who apply the suffix "Khan".

There is also some system in the naming of domestic animals and villages. Cows are named after their colour, the shape of their horns, the names of days on which they are born etc. Instances are Bhuri, Kali, Mundari, Mangli, Gyarsi, etc. The names of villages generally end in "Pur", "Pura", "Khera" or "Kheri" and honour their founders or heroes, e.g., Kasimpura, Khanpur, Padamkheri and Ramakhera.

In the villages, private houses are not named, but in the towns this is done among the wealthier classes. The suffixes "Bhawan", "Ashram", "Kutir", etc. are used, so that house names such as Govind Bhawan, Krishna Ashram, Shanti Kutir, etc., are to be seen.

SOCIAL LIFE

Property and Inheritance

Joint Family System: The Joint family system, which has endured through the centuries, remains almost as strong as ever in the district, and is to be found both among Hindus and Muslims. Even though the urban population is increasing with great rapidity, it is customary for those who migrate from the villages to the towns in search of employment to leave their families behind and send home money for their support.

The joint family as a rule comprises the parents, married sons and their families, unmarried sons and unmarried daughters. The married sons may live apart, but there is rarely any division of property during the life-time of the father, except when family quarrels arise.

In the villages, the joint family system remains undisturbed. In the towns, too, a break-up is only discernible among the upper classes, especially professional people who, after marriage, tend to live their own lives. Even in such cases, however, help is usually forthcoming for poorer relations.

Before the recent revision of the Hindu Code, inheritance and succession were governed by the personal laws of the various communities, as were the widow's and daughter's rights. The law of primogeniture was followed only by the Rajputs and the heads of religious sects, where the eldest son or the senior-most disciple succeeded the father or the *guru*, as the case might be. The system of adoption was prevalent among all classes in the district. The husband or, on his demise the widow, had the right to adopt a son if there was no male child surviving. Adoption was allowed within or without the *gotra* of the adopter and the ceremony was performed

according to custom. The adopted son enjoyed all the legal rights of a born son.

Adoption: A Hindu who has no male issue usually adopts a son from amongst his close relatives or associates. This is called *godlena* (god meaning lap and lena to receive in). This ceremony takes place in the presence of the caste people and relatives. The adoption is confirmed by the execution of a registered deed. The adopted son enjoys all legal, social and religious rights and privileges and is subject to all the liabilities of a real son of the adoptive father. He foregoes his own identity and comes to be known as member of the adoptive family and takes their name. In some cases the priest is called to perform a ceremony at fire sacrifice known as *dattaka*, to mark the occasion.

Marriage

Polygamy: Till the recent social reforms, polygyny was not uncommon though the higher castes such as Brahmans and Mahajans were socially against it. It was very much prevalent among the labour classes such as the *Dhobis, Kahars, Bhois*, etc. The Muslims, of course, were and still are allowed to practise it. It was also common among the Rajputs.

Among the *Mogias* and *Sarias*, there used to be a custom of mortgaging their wives to creditors of the same caste. The mortgaged woman lived with the mortgagee who treated her as his own wife until the debt was cleared. Polyandry has never been practised here, even among the backward classes.

Inter-Caste Marriage: Even among the educated, caste ties are very strong and the number of inter-caste marriages is negligible. A Brahman can marry only the daughter of another Brahman of the same sub-caste. *Inter-gotra* marriages are forbidden by custom. A man cannot marry a girl of his own *gotra* or of the *gotra* of his mother. But among the Scheduled Castes there are marriages within the *gotra* of the mother.

The Muslims generally marry girls related to them in some way, however distantly. The son of an elder brother can marry the daughter of the younger; in fact, he generally prefers to do so.

Few people dare to marry outside their caste for fear of social ostracism, though the law is on their side. In recent years there have been stray cases of such marriages, but only among people with a modern outlook and then, too, when they belong to castes of equal status.

Dowry: The giving and taking of dowry is now being forbidden by law, but hitherto has been a deep-rooted custom both among Hindus and Muslims.

Among Hindus, when a girl is given away in marriage, she also brings with her what is called *stridhan*. This is her personal property and cannot be touched by others in the event of a break-up in the marriage. The Muslim equivalent of *stridhan* is called *mehar*, which is paid, or remains payable, to the girl by her husband. A divorce cannot be obtained by the husband unless the *mehar* has been paid. Both *stridhan* and *mehar* are devices to project the interests of the wife and to ensure that she is not left penniless. Among Muslims there is the additional safeguard that the dowry itself, or the portion unutilized, can be legally claimed by the wife in the event of divorce. In practice, however, this is rarely done.

Age of Marriage: The age of marriage differs in various classes, but generally speaking the custom of early marriage is waning. Even where such a marriage takes place it is usually more in the nature of a betrothal and the couple does not live together till the girl attains puberty. With child marriage now forbidden by law, it is avoided by the educated classes and in the towns generally. However, among the lower classes in the villages it is still prevalent.

The 1951 Census figures reveal that, among boys aged 14 or less 41 per 1,000 were married. The figure for girls is naturally much higher—120 per 1,000. Of 1,000 widowed and divorced persons, 5 were girls below the age of 14.

Widow re-marriage: Though in theory widow re-marriage is permitted in all classes, except the Brahmans, Mahajans, Rajputs and one or two others, in practice it is difficult for a widowed woman to obtain a husband, especially if there are children by the former marriage. It is true that the law permits it, but legislation is only one aspect of social reform and age old customs are not readily discarded.

Divorce: Similarly, divorce is rare among Hindus except in the lower classes, and it is almost unknown for a woman to seek this escape from an unhappy marriage. Muslim law, of course, permits a man to divorce his wife.

Position of women: In the 1951 Census, in classifying occupations three categories of persons have been listed self-supporting persons, non-earning dependants and earning dependants. The self-supporting persons are held to be economically active except in the

case of non-cultivating owners of land and agricultural rent receivers and the following groups who derive their principal means of livelihood from miscellaneous sources—non-working owners of non-agricultural property, pensioners and remittance holders, persons living on charity and others with unproductive occupations and, lastly, inmates of penal institutions and asylums.

Bearing this limitation in mind, it is interesting to note the number of women listed as self-supporting in agricultural and non-agricultural occupations (figures for Sunel are excluded).

According to 1951 Census, among the agricultural classes, 20,428 women were self-supporting and 49,273 were earning dependants. More than half of those classed as self-supporting were cultivators of land wholly or mainly owned and most of the remainder were cultivating labourers. Among the non-agricultural classes, there were 4,529 self-supporting women and 5,850 female earning dependants. The majority were in production other than cultivation, some in commerce and transport and the rest in other services or deriving their income from miscellaneous sources.

Thus, of 1,82,332 females in the district, nearly 25,000 were self-supporting and more than 55,000 were earning dependants. These figures serve to illustrate the part played by women in the economic life of the district. The village woman is hard worked, she is not only house-wife but has to give a helping hand to her husband at the times of sowing, harvesting and threshing, if he is a farmer, and indeed is a part-time worker whatever the husband's occupation. There is also the surprisingly large percentage of women who are self-cultivating owners of land or full-time cultivating labourers.

If anything, the village women are more hardworking than the men. Few families can afford the luxury of keeping the womenfolk in seclusion with only household duties to perform. Because of this women also play a prominent part in village social life; at festivals and in the performance of religious ceremonies their presence is essential. They mix freely among their own community but veil their faces in the presence of strangers and elders.

In the towns the position is somewhat different. Among the working classes, women seek employment in industry or domestic service and move about as freely as their village sisters. *Parda*, however, is still strong among Rajputs and upper class Muslims and, generally speaking, women of the upper classes live in seclusion.

Women of the *Kayasths* and *Oswals* and some other classes are less restricted and among them the *pardah* system survives only in the form of a *ghungat* or veil. The spread of education, especially the education of girls will, no doubt, in time cause *pardah* to disappear entirely.

However, at the moment, it is only in exceptional cases that a woman of the middle or upper class will be found earning her own living.

Home life

Households: The total number of occupied houses in the district according to the 1951 Census, is 61,476, i.e., 26 houses per square mile. The average number of persons per house is 6.1. The proportion in the urban areas is 6.2 persons per house and in the rural areas 6.1.

These 61,476 houses are occupied by 76,425 households. The sizes of the households vary from one member to more than 10. In the rural areas, 44.3 per cent of the households are of medium size (4 to 6 members) while in the urban areas the corresponding figure is 20 per cent. Households of very large size (10 members or more) form 20 per cent in the urban areas and 4.9 per cent in the villages, while small households form 40 per cent of the total in the towns and 37.7 per cent in the rural areas.

Types of dwellings: The houses of the richer people in both towns and villages and the residences of the bigger ex-jagirdars are imposing buildings of masonry and stone with roofs of the same material (if available in the vicinity) or, of wood.

In the northern tehsils, where sandstone supplies are abundant, many houses are built of this material, but in the tehsils of the Chaumahala area, where building stone is rare, the houses in the towns are generally built of brick, with stone or wooden roofs.

As a rule, houses in the *bazar* areas of the towns have two or more storeys, with an enclosed courtyard. Every house has a *jharoka* or balcony overlooking the street. In the Chaumahala area, the front part of the balcony is generally built of wood. The windows are small and the rooms are often dark and ill-ventilated. Few houses are built with regard to sanitation. In the hall room, paintings or pictures of gods and goddesses as well as popular leaders are hung on the walls.

Away from the main bazars, houses with large compounds are to be found. As there is no lack of space, such houses are usually large, rambling, single-storeyed structures.

In the villages also such houses are built by wealthy traders and large land-owners. However, the main *abadi* site is generally a cluster of mud huts or crudely built stone houses. Few of these houses have more than two rooms with a small open courtyard. The huts usually have thatch roofs, but the stronger structures are covered with *kavaloo* (rough baked tiles) or *katla* (slabs of stone) if available. There is only one entrance via the courtyard. Cattle are kept in a shed in a corner of the courtyard or in a mud-fenced enclosure outside. This is very unhygienic, but is common practice throughout India. To be fair to the village people it must be said that the rooms are kept spotlessly clean and the floors and walls are frequently re-plastered with mud and cow-dung.

In every village there is a common house called the *chaura* which is used by visitors and also as a meeting-place.

Furniture: The average village home is very sparsely furnished. The only essential requirement by way of furniture is the *charpai* (a crudely made bed strung with a thin, coarse rope called *ban*). This is used not only for sleeping but in the evening is dragged into the courtyard for the men to sit and gossip. No tables or chairs are needed, as the family members squat on the floor while taking their meals. Sometimes, a cheap carpet will be found laid on the floor.

The houses of the poor in the towns are no better furnished. But the wealthier classes furnish their homes with well-made beds, cushioned *divans*, tables, chairs and curtains. European—style furniture is much in evidence in the homes of the well-to-do.

What they lack in furniture, the villagers try to make up in decoration. There is invariably a niche over the doorway, or in one of the walls, for an image of the family deity. Painting is a favourite form of decoration. The women especially love to paint the walls and doors, domestic animals and, of course, their own bodies. On ceremonial and religious occasions, the floors are decorated with beautiful designs in *gula*, *roli* or flour. This is called *chowk-purna*. On big festivals the floors are plastered with red earth on which skilful geometrical designs are made with a chalk solution, the resultant effect being known as *mandna*. On *Raksha Bhandhan*, women draw figures of *sravan* on the doors of their houses. Again,

in the month of *Aswin*, during the *Sradha* fortnight, they make designs on the walls with cow-dung and decorate these with flowers or leaves. This is called *sanja mandna*.

Paper paintings, which are affixed to the walls when a birth takes place, are called *satya*. Often, when a marriage takes place, the doors and walls of the house are painted with pictures of elephants and horses.

Women are very fond of painting their palms and feet with *mehndi*. This is done on all festivals and ceremonial occasions and is a mark of marital status. At the time of marriage the palms and the soles of the feet of both bride and the groom are painted daily. Formerly, this was done even to boys on the occasion of the *Ganesh Chauth* festival. In addition to *mehndi*, village women often have their bodies tattooed. This is called *godna*.

In Hindu households, in towns and villages alike, there is a place for an image of the deity, or at least a picture, which is garlanded on festive occasions. In a town house, a large picture of the father of the householder is usually to be found in a prominent position in the main hall. If the householder is well-to-do, he may have a collection of ornaments which serve to decorate the drawing room.

Dress: The village householder wears a coloured *pagri* or *safa*, which is replaced by a white one when his father dies. An *angarakhi* (close-fitting jacket), *kurta* (shirt) and *dhoti*, worn below the knees completes his outfit. In winter, he wraps a *kambal* (shawl) round his upper body for warmth. People of low caste, such as *Chamars*, *Balaïs* and sweepers, wear the *dhoti* above the knees. In the villages, most Muslims wear *dhotis*, though some prefer the *pajama*.

In the towns, the use of the *pagri* and *safa* is being given up in favour of the cloth cap or no head-dress at all. In fact, except among the commercial class and the lower castes large number of people are taking to European dress. Some of the younger Muslims, however, wear the *salwar*, and the *dhoti* is substituted by a smaller cloth called the *tehmat*, which is wrapped round the waist and legs.

The village woman wears a *lehanga* or *ghaghra* (a multi-coloured flowing petticoat which requires several yards of cloth), a *kanchli* (bodice) and a long sheet of cloth called the *loogda*. Widows wear the *angarakhi* instead of the *kanchli*. The *loogda* is generally

plain, but may be in two or more colours or of printed cloth. In the case of widows, it is white or black.

While urban women of the lower classes dress in identical fashion, those of the middle and upper classes have largely taken to the Gujarati *sari*, under which they wear a petticoat from the waist down and a *choli* for the upper body. A brassiere is usually worn under the *choli*. In cases where urban women have retained the traditional dress, they make their *ghaghras* out of less cloth than do their village sisters.

Muslim women of classes which follow the caste system, such as the Rangrez, Julaha, Ghosi and Pinjara, dress in the same way as Hindu women, except that they wear a wide-bottomed *pajama* instead of the *ghaghra*. Bhishti women wear the *tilak* (a long *ghaghra*), over the *pajama*. The other Muslim women wear a *salwar* which is tight-fitting from the knee downwards, a long *kurta* and a short *odhni* over the head.

Dress for Marriages: Both men and women attending a marriage put on bright and colourful dress. The dresses of the women are generally decorated with lacework called *gota* and *kinari*.

The dress of the bridegroom consists of a red turban, a red *angarakhi* decorated with *gota*, a white *dhoti* or red coloured trousers and embroidered shoes. A *sehra* is worn above the *pagri* or a *mour* tied to the *pagri* in front. A *kamarband* round the waist and a coloured *angodha* on the shoulders completes the outfit. In some cases the bridegroom puts on a yellow *angarakhi* and trousers of the same colour. The bride receives a set of clothes called *padla* from her groom. This consists of two sets of dresses—an ordinary set and a costly one with gold embroidery or *gota kinari*. Each set consists of a *loogda*, a *ghaghra* and a *kanchli*. In addition to these she receives a plain sheet, either white or coloured, from her maternal uncle which she wears when the marriage ceremony is performed.

Dress for festivals: Before the formation of Rajasthan, in each State important people appeared in traditional dress on the occasion of big festivals. The men used to wear *pagris* tied in the local fashion, *angarakhis* with one side of the chest bared, close-fitting trousers and *kamarbands*. Each would carry a sword and some also a shield. This was called *darbari* dress as it was worn when attending a *darbar*. This custom has disappeared with the merger of the States. The only difference now between festival dress and ordinary dress is that the former is finer, costlier and cleaner.

Dress on funeral occasions: On funeral occasions, the people accompanying the bier wear simple dress and go bare-headed. During the mourning period, the chief mourner remains either bare-headed or wraps a piece of white cloth round his head. On the twelfth day, he is offered a white turban by his community, and wears this till it is replaced by a coloured one given by his relatives.

Seasonal Dress: In summer, of course, less clothing is worn than in winter. While working in the fields on a warm day, the farmer usually wears only a *dhoti*. In winter, the man wears a shawl called a *pocheri* (if it is cotton) or *kambal* (woollen) and the woman puts on a warm padded *angarakhi*. The well-to-do in the towns wear woollen clothing, including coats and pullovers.

Bohra and Ghosis: The Bohras, a Muslim community concentrated in the Sunel area and in Jhalrapatan, have a hereditary dress which consists of wide trousers resembling the *salwar*, a long, white *angarakhi* with one side open, a white turban tied in a special way and shoes, too, of a unique pattern. This type of dress is, however, now going out of use. Similarly, women of another Muslim class, the Ghosis, wear the *ghaghra* and *loogda* but have them prepared from special cloth which is not available locally and has to be imported. The design on the cloth used for the dress signifies their caste.

Among the Rebaris, a Hindu class, the women wear large size *ghaghra*s and for their *loogdas* use a particular type of cloth which is prepared locally. The edge of the *loogda* is decorated with tiny trinkets.

The Banjara women can also be easily distinguished because they wear a stick about 6 inches long in their hair to keep their *loogdas* from slipping down.

Ornaments: In the rural areas not only women but men are fond of wearing ornaments. Rich men wear ornaments called *murki*, *jhelas* or *gokhru* in their ears, bangles round their wrists and sometimes a heavy bangle (*kadi*) on their ankles. The poor wear cheaper ornaments and often borrow when they attend weddings. Villagers whose fathers are alive regard it a duty to wear bangles. Some of the richer classes wear ornaments known as *kanthi*, *dora* and *choser* made of gold.

Women, naturally, are much more fond of ornaments than men. The village woman wears a *bor* or *'rakhri'* on her head and

a *tikla* or *seeth phool* below on the forehead. In her ears she wears *gutris*, and *bindis* on both temples. These ornaments are generally of gold in the towns and of gold or silver in the villages. Some women put pendants in their ears. In the nose is worn a *phooli*, *natha*, *bhanwarkia* or *adga* of gold. Necklaces of gold or silver are also worn; the various types are *khugali* (made of silver), *gajatti* and *galsari*. On the arms are worn bangles of lac, coconut-shell or ivory (this among the Rajputs and Rebaris). Scheduled Caste women wear bangles of brass, zinc or black glass on their upper and lower arms. The bangles are often wrapped with strips of silver to make them more attractive. In addition to bangles, women wear ornaments called *goojri*, *bajri* and *ponch* round the wrists, *chhallas* on the fingers and *hathpans* on the back of the hand. Widows wear only silver bangles and *ballias* round their wrists. An ornament called the *kangati*, made of silver, is worn round the waist above the *ghaghra*. On the ankles are worn *kadis* and *langars*, *anwala*, *newari* and *tankas*, on the toes *pholri* and *anguthi* or *gol* on the big toes. Widows do not wear the *pholri* but *golias*.

The only difference in the ornaments worn by poor and well-to-do women lie in the metal used and in the heaviness of the ornament and the design.

Arms: Formerly, people like the Rajputs, Sondhias, Bhihs and Minas never went out without a gun, *gandasa* or *lathi*. The keeping of arms is now gradually decreasing, and in any case the law requires a licence for the keeping of a weapon, whether for protection or sport. Swords and spears are kept only for family sentiment and for ceremonial use in marriages. The bridegroom of every caste, even a jain, wears a sword and *katar*.

Food: In the rural areas of Jhalawar, the diet, of the common man consists of *maize*, *jowar*, *gram* and *dal*. Wheat is eaten only on special occasions and rice very rarely. Maize is used in the form of *roti*, *rabri*, or *dalia*. The *jowar roti* is eaten with *dal*, the more common varieties of which are *moong*, *urad*, *arhar* and *masoor*. *Masoor* is eaten by the Mohammedans; the higher classes of Hindus have a religious objection to it.

Gram is used in a variety of ways. Fried gram, either by itself or with *gur* or *rab*, is used as a break-fast or when on a journey. When ground, it is used in the preparation of *karhi*, which is eaten as a substitute for *dal*. On festivals like Holi and Diwali, it is used in the preparation of salt snacks like *bhujia* and *papri* and also for sweets *laddoos* and *bason ki chakki*.

The consumption of vegetables in the villages is very low. Sometimes, the dried leaves of *methi* or the poppy plant are eaten, and on occasions brinjals and cucumber. Otherwise, the staple diet is onions or pulses with the usual coarse bread. The village people make little use of ghee and milk though they sell large quantity in the towns. *Alsi* (linseed) or *til* oil (sweet oil) is used for a cooking, ghee being reserved only for special occasions. Sugar is comparatively used less in the villages; the sweetening agent in common use is *gur*.

The lower classes in the towns eat simple food, but the more well-to-do have a better and more varied diet in which *ghee*, milk curd and sugar are important items. The use of *ghee*, however, is declining, firstly because of its high price and, secondly, because of the difficulty in obtaining the genuine product. In its place *Vanaspati* and edible oils are being increasingly used. Towns people who can afford eat wheat in place of the coarser grains and also consume a variety of vegetables. Fruits, however, are a luxury, except for such varieties as plums and mangoes which are cheap in season.

Non-vegetarianism: Meat is an important article or diet among certain classes such as Muslims, Rajputs, Sondhias, Kayasthas, Minas, Kumhars, Dhobis, Bhils, Chamaras, Lodhas, Mehras and Nais. Mutton and fish are sold in all the towns and pork in certain areas. Muslims, of course, do not touch pork. The lower castes and tribal people eat the flesh of a large variety of birds and animals. The tribesmen both hunt and snare wild animals and birds.

Hindu meat-eaters abstain on sacred days like Purnima and Ekadashi. Similarly, Muslims will only eat the meat of animals killed by the *halal* method (cutting the throat). Hindus are not so particular but prefer animals to be killed by the *jhatka* method (a single sweeping blow on the back of the neck).

Among Hindus, only Brahmans, Mahajans and Jains are strict vegetarians. Many of them do not use even garlic and onions. Vaishnavas and Jains do not eat leafy vegetables and brinjals in the rainy season. The Vaishnavas do not eat rice on Ekadashi day and do not eat wheat on *Vatsa Baras*, the twelfth day of the first half of Bhadra, when *jowar* is taken instead.

Food on special occasions: Every ceremonial rite and festival is marked with the preparation of a particular type of food. On *Makar Sankranti* day, all Hindus prepare *khichda* of rice, *jowar* or *bajra* and *laddoos* of *til*. On the occasions of Holi and Diwali, *bhujia* and *papri* or *halwa* and *puri* or simply *dal* and *bati* are prepared.

All over the district, Hindus prepare sweet *halwa* and rice or *halwa* and *puri* on the occasion of the birth of a child. *Bati dal*, *halwa puri* or *laddoos* and *jalebis* are served at marriage feasts, the type of food and expenditure thereon varying according to status. Following a death in the family, very simple food is eaten usually *dal roti* with spices; ghee and oil are avoided. At the end of the mourning period it used to be customary to hold a funeral feast but, as observed earlier, this practice has been falling into disuse in the towns and is in any case now prohibited by law.

Muslims also, on festivals and occasions of family rejoicing, hold feasts in which meat and *pulao* figure prominently if the householder can afford them.

Returning to Hindu custom, on the eighth or ninth day of *Navratri*, the family partakes of *lapsi* and rice or *halwa* and *puri* or *choorma bati* according to status. Rajputs and Sondhias sacrifice a goat on the occasion of Dassehra. On the last day of the month of *Aswin* (*Sharad Purnima*) Vaishnavas take *kheer*. On Diwali day all Hindus prepare *bhujia* and *papri* and in the temples a variety of sweets are offered to Lord Krishna. This ceremony is called *Anna-koot*. On *Seeta Suptami*, *bhujia papri* and *olia* (a preparation of rice and curd) are eaten, having been cooked the night before. On other festivals like *Raksha Bhandan* and *Janmasthami*, *laddoo* and *bati* are generally prepared, though some people, especially in the towns, also eat *halwa puri*. During the *shradha* fortnight, *kheer puri* and *Malpua* are eaten in the towns and *kheer* and *roti* or *puri* in the villages.

The Muslims have their own types of food preparations for festivals. On *Id-ul-Fitr*, they always eat *Halwa* and *savainya* (a preparation of wheat flour drawn into threads), but on *Id-ul-Zuha* they eat meat, instead. On the occasions of *Shabharat* and *Moharum*, *halwa* or *malida* is preferred.

Meal-times: In the villages, people eat three a day. In the morning, before they go to the fields, they have *sirawani* (break-fast) of *rabri* with milk or curd. In the afternoon they eat *roti* with *dal*. In the evening, after sunset, they again have a meal of *dal* and *roti* or sometimes *dalia* or *rabri*.

In the towns, people generally eat twice a day, but the well-to-do sometimes have a small breakfast with their morning tea. Otherwise, the usual meal-times are at about 10 a.m. and sunset. The Jains have their *bialoo* or evening meal before sunset. If they are late they take only milk or sweets. Few people follow the western-style meals of morning tea, breakfast, lunch, afternoon tea and dinner.

Food etiquette: In the villages people do not object to eating from a single dish, but in the towns this practice is less common. Among Hindus, the son-in-law and the father-in-law and similarly the daughter-in-law and the mother-in-law never eat from the same dish. When a guest is entertained, he is seated on a carpet or mat and the food is served to him in a *Thali* placed on a wooden *chowki*.

Among certain castes in the rural areas, a common courtesy shown to a guest is that he is spared the trouble of breaking bread. When the meal is served, the bread is broken for him by the host.

Drink and Drugs: In Jhalawar State, as elsewhere in Rajasthan, large quantities of liquor, opium and *bhang* used to be consumed. Among certain classes, no festival or other occasion for rejoicing was complete without these. Among the Rajputs, and also the low caste people, it was customary to organize drinking orgies on occasions such as Holi, Dussehra and the last day of *Navratri*. Drink was also an essential accompaniment of a marriage.

People still drink heavily, but socially it is coming into disrepute; instead, people are beginning to organize *thandhai* (cool drink) parties in the summer months.

Among the Rajputs especially, the taking of opium, called *galwan*, used to be common. On State occasions, the ruler would hold an assemblage where everyone was offered *galwan*. Rajputs considered it a privilege to organize *galwan* parties on festivals and ceremonial occasions. However, this practice, too, has vanished with the end of princely rule.

The more orthodox classes, such as the Brahmins and the Vaishyas, avoid liquor and opium but some take *bhang*, particularly in the form of *gulkand* (bhāṅg mixed with sugar). The *gulkand* of Jhalawar is famous. Many *bhang* addicts are now renouncing it in favour of tea.

Smoking: The use of tobacco in the form of the *hukka*, *biris* and cigarettes continues to be popular. People belonging to the same caste often smoke in turns from the same *hukka*; in fact, when a man does something to deserve ostracism by his caste, this is signified by not offering him a turn at the *hukka* when he is present at a gathering.

The village is the stronghold of the *hukka*. In the towns it is fast being replaced by *biris* and cigarettes. Formerly, the smoking of opium in the form of *chandoo* and *madak* (opium mixed

with the green leaves of the *babul* tree) was fairly common in the urban areas. There were *chandoo* shops at every important street corner. Now, however, opium smoking has been banned.

Elderly ladies in the rural areas have long been accustomed to taking snuff. The practice has been less common among men. It is now dying out.

Communal Life

Festivals: The major festivals of both Hindus and Muslims are, in this district, celebrated in much the same manner as in the neighbouring districts of Rajasthan and Madhya Pradesh. During the State days there were, however, some special aspects of the celebrations. For instance, on Rang Panchami, the fifth day of Holi, the ruler would move round the town on an elephant in procession and visit the houses of prominent citizens for the throwing of *gula*. A *darbar* would also be held in the palace for this purpose. A tamarind tree would be cut from the jungle and replanted in the palace grounds, with some *gun* and money tied to a branch in a piece of cloth. The *Chamars* of the town and their women-folk would assemble near the tree; the man would make a mock assault on the tree and the women would try to beat them back with sticks. Finally, the tree would be "captured" and thrown down. Similarly, at Dussehra the ruler would attend in person the ceremonial burning of Ravana and his henchmen, after which a fireworks display would be held. The next day a *darbar* would be held at which it was customary for the ruler to accept presents from officials and *jagirdars*.

Gangor: Another festival celebrated in special fashion in Jhalawar is that of Gangor, which comes two weeks after Holi. It is observed in honour of the return of Parvati, the consort of Siva, to her parents' house. In the State days, images of Siva and Parvati used to be taken in procession in the evening to a garden outside the town, where a *darbar* was held and garlands distributed. Earlier, during the day, women would assemble to worship Gauri with song and dance.

Urs Mitthe Sahib: On the first day of the month of Ramzan, Muslims collect at Gagraun for the *urs* (anniversary) of the saint Mitthe Sahib. The celebrations last for three days. On the second day *deg* (cauldron) of rice is cooked and, after being offered to the saint, is distributed among the pilgrims.

Shitla Ashtami: This takes place on the eighth day after Holi. Women gather at the temples to worship Shitla, the goddess of small-pox. No fresh food is prepared on this day.

Shiv Ratri: While this festival is observed in all the towns and villages, those who can make the journey visit the village of Kyasara in tehsil Dag, where there is a well known temple dedicated to Siva. A fair is held here lasting for three days.

Teja Dashami: This is observed on the tenth day of the month of Bhadra and commemorates a Jat hero of Marwar. Snake charmers play a special role in the celebrations. They sing songs about the hero and about snakes the whole night through. People flock to the local centre from the surrounding villages carrying a flag called Tejaji's flag. There is much singing, dancing and general merry-making.

Ratha Yatra: This is held at Jhalrapatan on the third day of the second half of the month of Asadh. A feature is the taking out in procession of the image of Narayan in a decorated *ratha* (chariot). The procession starts from the temple, traverses the main bazars and halts for the night on the bank of the Chandrabhaga, where *kirtans* are chanted and a *Lila* of Lord Krishna staged. The next day people assemble for *darshan* of the deity. In the evening, after the *arti* ceremony, the *ratha* returns in procession.

Ganesh Chauth: On the fourth day of the second half of Bhadra the Ganesh Chauth festival is held. It is observed all over the district in villages and towns alike. The people worship the god and offer *laddoos*.

The festival is commonly known as *Chatara Chauth*, the *Chauth* of the learned, a reminder of the time when there were no regular schools. In local *pathshalas*, teachers (*gurus*) used to take their students round the town on this day, singing songs in praise of Sarasawati and Ganesh, the goddess of Learning and god of Prosperity, respectively. The guardian of each student would give the teacher a present of a coconut and a rupee. On this occasion, the students used to appear in fancy dress, adorn themselves with women's ornaments and paint their hands and feet with *mehndi*, like girls. With modern education, this custom has died out.

Nag Panchami: The fifth day of the month of Srawan is known as Nag Panchami, when women, especially of the higher classes, worship the serpent deity.

Srawani Teej: This festival, also in the month of Srawan, used to be celebrated in Jhalawar town with something like the pomp of the Gangor festival during princely rule. Images of Siva and Gauri would be taken out in procession, the ruler himself heading the procession on an elephant.

A similar festival is held at the beginning of the month of *Bhadra* and is known as *Bhado-ki-Teej*. Both these festivals are still celebrated, but in a more restrained manner. The rural population celebrates a festival called *Hariyali Amawas* in the middle of *Srawan*, when it is customary to invite relatives to a feast at which the main dish is rice and *lapsi*.

Among other minor festivities of *Srawan* and *Bhadra*, mention may be made of *Sukhia Somwar* (Joyous Monday) when it is customary for women especially to organize picnics. All these festivities falling in the two monsoon months are associated with the people's rejoicing at the end of summer. The rainy season is very pleasant in Jhalawar.

Fairs: On all the big festivals and other occasions when people assemble to celebrate together, it is customary to hold fairs.

In addition, cattle fairs are held periodically together with agricultural and industrial exhibitions. Cattle from distant parts are brought for sale; many buyers come from neighbouring districts of Madhya Pradesh. Such fairs are held at Jhalrapatan in the months of *Kartik* and *Baisakh*, at Chaumahala in both the *Navratras* and at Bhawani Mandi at the time of the festival of *Basant Panchami*. Fairs are also held at Asnawar in *Baisakh*, at Manoharthana on *Shiv Ratri* and at Aklera on *Basant Panchami*.

Dance and Drama: An account of classical dancing, music, etc., in Jhalawar is given in a later chapter. Here it would be sufficient to say something of the culture of the masses—their dancing, singing and other forms of entertainment.

Under princely rule, folk culture tended to be despised by the nobility and the town people generally, and even in the villages the higher castes such as Brahmans, Kshatriyas and Banias avoided direct participation. Thus the entertainers on occasions of rejoicing were, and still are, largely people belonging to the lower castes.

No marriage is complete without dancing and singing. At the time of the *kalash*, *binori* and *nikasi* ceremonies, women dance before the bride and groom to the beat of drums. The couple is seated on a raised platform and the women assemble in front. The dancers come up in twos or threes, and the others sing while the dancing is going on. Many of the dancers carry *deepak* or earthen pots on their heads and skill is required in keeping them from falling.

Among certain classes, such as the *Dhobis*, *Kumhars* and *Kaharas*, at the time of the *binori* procession the men dance to the beat of the drum or, in the case of the *Kumhars*, the *tabla* and *jhalar*. The procedure is something like this: first one man comes forward and recites a couplet; then come the dancers, one by one, each giving a short, solo exhibition. The women, meanwhile, crowd around and sing while the men are dancing; and so it continues, sometimes throughout the night. Occasionally a professional dancer, dressed as a woman, will entertain the gathering.

Gher Dance: In this dance, which is also arranged on the *binori* occasion in the rural areas, only men take part. The whole village assembles in an open spot and the bride and groom are seated on a dais. The dancers, *dandas* (sticks) in hand, form a circle and when the drums start beating they whirl around, sticks clashing, in intricate patterns of dance. Women sing as an accompaniment.

Ghumar Dance: This dance is confined to the *Teej* and *Gangor* festivals. The women dance round a *jaleir* (decorated pitcher) full of water and there is much singing and clapping of hands.

Phoondi Dance: The *phoondi* is danced by girls in pairs. They hold hands cross-wise and move round in a circle, singing the while.

Gabra Dance: On the *Dussehra* festival, during *Navratra*, men assemble to worship the Goddess with song and dance. An earthen pot with a number of holes and *deepak* in it is placed on the ground and then the men form a circle and dance round, clapping their hands and singing songs in praise of the Goddess.

Other Dances: On the occasion of the fair of *Tejaji*, people go to worship in parties with singing and dancing. Occasionally they halt, form a circle and sing praise of *Tejaji* while a selected few dance.

In *kirtans* arranged by women, the participants dance before an image of Lord Krishna, moving backward and forward as they dance. In *khayals*, dancing by male and female characters is a feature. The male characters dance with sword in hand.

Professional Dancers: In the towns there were at one time professional dancers called *twayafs* who were hired to entertain the guests at marriage parties. The more orthodox classes, however, never employed them.

An itinerant class of dancers called *Nats* are to be found in the villages. They move from place to place and attend all the big fairs. Another class of the people, the *Bhuroairs*, who come periodically from Sheikhawati, entertain the Chamars, sweepers and other backward classes on payment. Then there are the Kanjars. Branded as a criminal tribe, they used to remain in hiding and send their women into the villages to earn money by singing and dancing. Now that the stigma has been removed, the Kanjars are taking to respectable occupations and giving up this business.

Dramas and Vartas: Though the cinema is making inroads into its popularity in Jhalawar and Bhawani Mandi, the *mach-ka-khayala* (a sort of operatic drama) is still an important means of entertainment. Sometimes local talent is utilized, but more often the dramas are arranged by parties of wandering *Bhawas*. The performance is held on a platform called a *varat*, the audience being seated below. The following are the names of some popular *khayals*:—

- (1) Gopi Chand Bhartari.
- (2) Raja Bhardhwaj.
- (3) Raja Harishchandra.
- (4) Rao Hamir.
- (5) Amarsingh Rathor.
- (6) Heer Ranjha.
- (7) Dhola Marwan.
- (8) Abal-de-Khemra.
- (9) Panch Phulan.
- (10) Sudh-budh-Saranga.
- (11) Nihalde.
- (12) Ramlila.

Mention may also be made of the *kath-puli* (puppet show) which usually tells a story of some legendary hero. Though crude in form, the *kath-puli* is greatly enjoyed by the simple village folk; young and old, male and female, there is not one who would miss it for the world.

Folk Tales: Story-telling is as old as man, and each area has its own favourites, usually centred round some legendary hero or pointing a moral. Some villages have their own story-tellers and bards but more often these are professional people who wander from village to village. The story-telling usually begins late in the evening, when young and old relax after a hard day's work.

In Jhalawar's villages, a few of the more popular stories to be heard are:

- (1) Gabdu Sunar.
- (2) Mohna Rani.
- (3) Char Bhayala.
- (4) Pariyon-ki-kahani.
- (5) Devon-ki-kahani.
- (6) Roop Basant.
- (7) Thakur aur Nai.
- (8) Choboli Rani.

In the towns, itinerant parties of *Rasdhari*, *Raslila* and *Kathavachaks* entertain with *kathas* (stories) from the great Epics.

Songs: Especially among the Hindus, there is no important event in life which goes unaccompanied by song. From the time of pregnancy till after death there are types of songs laid down for every ceremony. There are also songs for festivals, songs hailing the change in seasons, songs sung at work and light airs for leisure moments. It is the women who do most of the singing, which helps a great deal towards relieving the unremitting toil of their lives. Some of the traditional songs of this district are listed below:

- (1) Barah Masl.
- (2) Abalde Kheemra.
- (3) Sorath Bija.
- (4) Lakhapat Sen.
- (5) Jasma Odhni.
- (6) Banjara.
- (7) Mehndi.
- (8) Kajal.
- (9) Kookra.

In addition, the following folk songs are worthy of mention:

- (1) Panihari (2) Nagji (3) Dungar Singh (4) Prithia Bhil (5) Gopichand Bharatri (6) Tejaji (7) Rawat Bhoj (8) Mahu-ki-Rad (9) Kanhaiya-ki-Gwali (10) Hiro (11) Shankaria (12) Pancheedo (13) Banki, and (14) Koro Kajalio.

Rawat Bhoj glorifies a chieftain and the clan of Bagrawats and is sung by the *Bhopas* of the Gujars. The story about Dungar Singh relates to his escape from the fort of Agra. It is sung by the beggars from Shekhawati. *Nagji* and *Panihari* are sung to the accompaniment of the *pungi* (flute) by the Kalbelias. *Mahu-ki-Rad* is sung during Navratra. *Shankaria*, *Parithia Bhil*, *Pancheedo*, *Panji* and *Koro-Kajalio* are sung by the people when they are sitting in their fields or at home at night. *Kanhaiya-ki-Gwali* is a humorous refrain sung by a particular sect of beggars. *Hiro* is sung by cowherds after Diwali; in addition, girls in the villages and towns sing *Senja* before Dussehra and *Gudlia* after the festival. At this time men sing *Hirni*. *Nathia Panda* and *Lal Keshia* are local songs sung on the occasion of the Holi festival.

Cinema: A pointer to the extent to which Jhalawar is off the current of modern life is the fact that there are only three cinema houses in the district—one at Jhalawar and the other two at Bhawani Mandi. In addition, there are three touring cinemas, two stationed at Jhalawar and the third at Jhalrapatan. The average villager has never seen a cinema show; indeed, he is privileged if he has been able to hear a radio programme on a community receiver set provided under the development programme.

Sport: Games like cricket, football and hockey, often played with improvised equipment by the poorer classes, are more or less confined to the towns. Volleyball, too, is fairly popular, even in some of the big villages.

Wrestling is a popular village sport, but is losing ground in the towns due to lack of patronage. In former times there were several *akhadas* organized with the support of noblemen, and with the disappearance of this class the *akhadas* are languishing and many have had to close. Similarly, the old-time sword-play and gymnastics have now almost vanished and can only be seen at the time of Moharrum.

The most common games among the young are *gulhi-danda* and *kabaddi*—games which require no expensive equipment and can be enjoyed by the poorest. Kite-flying, too, has many devotees and on Makar Sankranti day kites fill the air in towns and villages alike.

Structure of Society: Since the second World War, three important happenings have made a considerable impression on the structure of society in the district. The first was the abolition of princely rule, which brought about a vast change for the better in

the status of the common man. The old ruling society of prince and nobles was broken up and the change was accentuated by the second happening—the abolition of jagirs. Finally, with the introduction of local self-government on October 2, 1959, the people became masters of their own destiny and the levelling of society was complete.

It is interesting in this connection to examine the effect of these recent rapid changes on the former ruling class. In Jhalawar, the last few princes were enlightened rulers and respect for the old order is seen in the election of the former prince as a popular representative to the State Assembly. He is now a Minister. Nor have there been any outbursts of a vengeful peasantry against the former *jagirdars*. These people, now shorn of their power, are either quietly residing on the estates left to them or attempting to establish themselves in industry, agriculture or service. Those who have taken to agriculture are finding the going rather difficult as they have no tradition of personal cultivation. A further drawback is that their women, used to living in *pardah*, are of much less help in agricultural operations than the average peasant wives.

On the whole, therefore, the ex-jagirdars have not yet been able to re-establish themselves completely in the new set-up. As a result, many of those who have received little by way of compensation are seeking minor posts in government service and the armed forces.

नमो भगवते वासुदेवाय

CHAPTER IV

AGRICULTURE AND IRRIGATION

Though the district is hilly in parts, there are extensive plains where the fertile soil and adequate rainfall are favourable for the growth of crops. Much of the area of plains and valleys, especially in the south, is covered with old out-pourings of lava which have weathered to form a black soil particularly suited to the cultivation of cotton and also wheat, opium, oilseeds, maize and jowar.

The black soil is retentive of moisture so that, after an average monsoon, during which 35 to 40 inches of rain falls, there is sufficient moisture in the soil for the growth of the *rabi* crops even if the winter rainfall is below normal. The climate moreover, is milder than in most parts of Rajasthan, so that frosts rarely occur in winter to damage the crops.

LAND UTILIZATION

According to the revenue records, the total area of the district (1960-61) is 15,10,541 acres (2,289 sq. miles). In that year, the net area sown was about 6,65,000 acres with a total of 66,000 acres lying fallow. Forests covered 25,000 acres, pasture land 1,11,000 acres and land put to non-agricultural uses (including barren and unculturable land) totalled 3,88,000 acres. The balance of 2,55,000 acres was culturable waste.

The following table shows land utilization figures for the last six years for which statistics are available.

LAND UTILIZATION

(Figures in thousand acres)

Year	Forest	Land put to non-agricultural uses and barren land	Permanent pastures and other grazing land	Net area sown	Current fallow	Other fallow lands	Culturable waste	Double cropped area	Total areas
1955-56	29	405	94	588	13	63	217	65	1,410
1956-57	30	405	101	650	15	63	238	60	1,509
1957-58	26	394	110	654	12	63	248	51	1,508
1958-59	26	399	109	653	16	52	253	68	1,511
1959-60	25	395	109	664	12	50	255	76	1,511
1960-61	25	388	111	665	13	53	255	60	1,511

The figures show that there has been a slow and steady increase in the total area of culturable waste. It is expected, however, that when the scheme for assigning culturable waste to land co-operatives is in full swing, reclamation will actually proceed, and the present trend will be reversed.

The total cropped area has considerably increased due to greater utilization of barren land and current fallow. There was some encroachment on pasture land in 1958-59 and 1959-60, but this has now been stopped and there are government orders to protect the permanent pastures.

Co-operative Farming

In pursuance of the national policy of allotting culturable waste and land which becomes available through land reforms to co-operatives of land less labourers and other depressed groups, the Government of Rajasthan in May, 1959 framed rules regarding the allotment of surplus land to tenant farming societies. The allotment rules are as follows:—

<i>Society membership</i>	<i>Area to be allotted</i>
(i) 10 and under	150 acres of unirrigated land.
(ii) 11 to 15	200 acres of unirrigated land.
(iii) 16 to 20	250 acres of unirrigated land.
(iv) 21 to 30	275 acres of unirrigated land.

For the purposes of allotment, one acre of irrigated land is deemed to be equivalent to three acres of unirrigated land. Also, a family is treated as a single member of a society.

Certain conditions are imposed on the societies. These are:—

(i) The allotment is to be on a lease for a period of 25 years, renewable for a further period of 25 years at the option of the society.

(ii) The allotment is subject to payment of rent at the sanctioned rent rates applicable to the land and, in the case of land situated in a colony, the premium and betterment levy, if any, must be paid.

(iii) The society must cultivate at least 25 per cent of the allotted land within a year of the allotment, at least 50 per cent within two years and the entire culturable area in the third year and subsequent years.

(iv) Land will be resumed by the State Government without payment of compensation if it is not brought under cultivation strictly in accordance with the rule (iii) if it is not properly utilized, if it is sublet or transferred in any other manner or if the co-operative society fails or goes into liquidation.

The co-operative society is allowed a simple mortgage of the whole or any portion of the allotted land with the Rajasthan Central Land Mortgage Bank for the purpose of obtaining a loan.

In 1959-60, 17 tenant farming societies were registered in the district under these rules. Details are as follows:—

<i>Tehsil</i>	<i>Name of society</i>	<i>Land allotted (in acres)</i>
Manoharthana	Bislai Tenant Krishi Sahkari Samiti	131
	Hathalkhera Tenant Krishi Sahkari Samiti	173
	Chachorni Tenant Krishi Sahkari Samiti	100
	Kolu Kheri Tenant Krishi Sahkari Samiti	100
Pirawa	Gram Danta Krishi Sahkari Samiti	108
Pachpahar	Gram Ank Kheri Krishi Sahkari Samiti	250
	Gram Hanotiya Krishi Sahkari Samiti	221
	Gram Hanotiya Krishi Sahkari Samiti	214
	Gram Parasali Krishi Sahkari Samiti	151
Bakani	Gram Sevla Khurd Krishi Sahkari Samiti	200
	Gram Sevla Kalan Krishi Sahkari Samiti	200
	Gram Roop-pura Krishi Sahkari Samiti	200
Khanpur	Kheri Bosal Tenant Sahkari Samiti	150
Gangadhar	Gram Rannaria Raiyat Tenant Sahkari Samiti	100
	Gram Davria Kalol Raiyat Sahkari Samiti	100
	Gram Boardia Veerji Raiyat Sahkari Samiti	99
	Gram Ankia Ghalot Raiyat Tenant Sah. Smt.	105
TOTAL		2,602

Three new tenant farming co-operative societies were formed in the year 1960-61 at Ratanpura, Kanod Kheri, Bashani, all in Tehsil Pachpahar. But all these societies were liquidated before the end of the year. In addition to these, one more society, Kheri Bosal of Tehsil Khanpur was liquidated in the year 1960-61 reducing the total number of tenant farming societies to sixteen.

IRRIGATION

In 1960-61, a total of 57,662 acres (8.67 per cent of the sown area) enjoyed irrigation facilities. Of this, as much as 55,289 acres were served by wells; 1,768 acres were irrigated by water from tanks, 290 acres by canals and 315 acres by other sources.

These figures show (i) that agricultural production in the district is very largely dependent on rain and (2) that almost all the irrigation is done through wells. In normal years, the rainfall is sufficient for the needs of the *kharij* crops and in most parts the soil retains enough moisture in the cold season for the *rabi* crops; but if the monsoon fails, or the winter rain is inadequate, production goes down. To counter this, since the start of the first Five Year Plan period steps have been taken to utilize river water for irrigation.

Jhalawar has a large number of rivers and streams, but as their banks are usually high and the water level below that of the surrounding country side, they have in the past been little utilized for irrigation. Though, the lift method of irrigation is much in evidence along river banks, but this is a laborious process and of limited usefulness.

River Projects

The solution here, as elsewhere, is to dam the rivers at suitable points and draw off the water by means of canals. So far two medium size river valley projects have been undertaken. They are:—

(1) *Kalisindh Flow Irrigation Project*: The pick-up Weir of the project is situated near the village of Hichar in Khanpur tehsil. The project is estimated to cost about Rs. 31.17 lakhs and will irrigate about 26,500 acres. The 1,400 ft. masonry pick-up weir has been completed but was breached during the heavy monsoon of 1960, a 360 ft. gap being torn in the centre. The canal works are in progress. The head reaches of the canal have had to be cut through solid rock for a distance of six miles, the depth varying from about six to 38 ft. The work has been handicapped by lack of suitable equipment due to foreign exchange difficulties. However, about 60,47,000 cu. ft. of a total of 63 lakh cu. ft. of rock-cutting had been completed by March, 1961. Once the dam has been repaired some irrigation will be possible. The breach, however, will raise the cost of construction.

Bhim Sagar Project: Work on the dam, which is situated at the Mau gorge on the Ujar river, has been held up because of a change of contractor. A second complication has been the fact that the

proposed reservoir may endanger the old town of Asnawar. Hence work on this project has been rather slow. The canal system, however, is almost complete. It is estimated that the total cost will be about Rs. 54 lakhs and the area eventually irrigated will be 15,000 acres.

Tanks and Lakes

There are no natural lakes in the district. There are, however, two artificial lakes—Kadila and Man Sarowar, lying between parallel ridges of the Munkandra north-east of Asnawar town, which have been formed by building embankments across the valley. South of the main range, the topography of the district is roughly saucer-shaped, with a central plain surrounded by hills. This has favoured the building of a series of tanks, a number of which are of fairly large size. They serve the double purpose of irrigating the surrounding land and controlling the flow of water towards the river Kalisindh.

Many tanks were built, and old ones repaired, in the famine year of 1900-1901. They are called *chhapaniskal* or relief works. Some of the bigger tanks are:—

Chandra Sarowar: This is situated to the south of Jhalawar town near the palace. Its bund is 2,000 ft. long, 40 ft. broad and 23 ft. high. The bund is built of masonry backed with earth and on it runs the road from Jhalawar to the railway station of Jhalawar road. It controls the water coming from the south range, thus protecting the southern side of the town of Jhalawar. The tank irrigates a large area under *panwaris* or betel leaf cultivation. A large part of its bed is dry in summer and is used for cultivation.

Durgapura Tank: This tank is situated near Durgapura village about $1\frac{1}{2}$ miles north-west of Jhalawar. The dam is 4,000 ft. long, 22 ft. wide and 17 ft. high. It is an old tank and has been repaired from time to time.

Kishan Sagar: This is commonly called Kishanpuria-ka-Talab as it is near the village of Kishanpuria. The dam is 4,000 ft. long, 12 ft. broad and 15 ft. high and the storage capacity of the tank is 39.5 million cu. ft. It is situated to the west of Jhalawar town at a distance of 4 miles, not very far from the Jhalawar—Kota road, on its bund has been erected a beautiful building made of timber called *Raen Basera*.

Naya Talab: This tank was constructed in the famine year 1900-1901 and is to the west of Jhalawar town. It has a masonry

bund, on which runs the road which connects Jhalawar with Durgapura. The bund is 1,500 ft. long, 20 ft. broad and 25 ft. high. Leakage is considerable and the water gradually empties after the rainy season.

Khandia Tank: This tank is also known as Stratton Sagar. It is situated near the village of Khandia about a mile south of Jhalawar town. It is fed by *nalas* coming down from the adjoining hills. The dam is 2,100 ft. long, 10 ft. broad and 14 ft. high and was constructed in 1900-1901 as a relief work. During the rains the water often tops the bund and flows into the near by Chandrabhaga river.

There are two more tanks near Jhalawar—the Dhanwara tank and the Kalekhan-ka-talab but these are of lesser importance. The former dries up in summer and is used for bed cultivation.

Gomti Sagar (Madan Sagar): This is perhaps the oldest tank in the district. According to Tod, it is associated with Jasu, a wood-cutter of the ancient tribe of Orh, the legendary founder of the first city of Chandravati, and the tank was for long known as Jasu Orh-ka-talab. The tank is situated outside the town wall of Jhalrapatan, to the west. Its dam is 3,100 ft. long, 10 ft. broad and 15 ft. high. It is a masonry structure backed by an earthen wall, on which runs the road leading to the temple of Shri Dwarkadheesh.

Mundliakheri: This is the biggest tank in the district. Formed by damming the Chandrabhaga river, it is situated near the village of Mundliakheri south-west of Jhalrapatan. The dam is 7,600 ft. long, 8 ft. wide and 25 ft. high and is built of earth. It was constructed during the famine of 1900-1901 as a relief work. During the rainy season the waters of Madan Sagar and of this tank usually merge and there appears a vast sheet of water extending over several square miles. The surplus water flows through a *nala* coming from the village of Semli and emptying into the river Chandrabhaga which, after passing to the east of Jhalrapatan, joins the Kalisindh.

Mandawar: This is situated in Asnawar sub-tehsil to the north of Mandawar village, near the road to Khanpur. It has an earthen bund 2,000 ft. long, 16 ft. broad and 25 ft. high.

Gordhanpura: This also lies in sub-tehsil Asnawar, near the village of Gordhanpura. It has an earthen bund 600 ft. long, 40 ft. broad and 23 ft. high.

Other important reservoirs of water are:-

Kadila Situated across the range of the Mukandara north-east of Asnawar town, this is a big artificial lake with a capacity of 232.15 million cu. ft. Unfortunately, it is bordered by hills on two sides and so the cultivable area commanded is rather small. West of Kadila is Man Sarowar, a lake of great scenic beauty but of little value from the irrigation point of view. In the same sub-tehsil (Asnawar) is the Bhimli Sagar pick-up Weir, situated about 10 miles south of Asnawar.

In Pachpahar tehsil there are two large tanks Naka Sarna, 15 miles from Pachpahar on the road to Dag, and Ram Niwas Ghatod, about 10 miles from Bhawani Mandi on the road to Jhalawar. Bakani tehsil has the Molkia tank, about five miles north-east of Bakani town Khanpur tehsil the Bilasra tank, seven miles north of the town and with a capacity of 26 million cu. ft., and Manoharthana two pumping stations at Jawar and Hanotia. There are also pumping stations at Bhowrasa and Salotia in Jhalrapatan tehsil.

The commanded area of irrigation of these tanks and lakes is as follows:—

<i>Name</i>	<i>Tehsil</i>	<i>Commanded area (in acres)</i>
Durgapura	Jhalrapatan	330
Mundliakheri	"	350
Madan Sagar	"	150
Kishan Sagar	"	150
Chandra Sarowar	"	96
Khandia	"	50
Naka Sarna	Pachpahar	150
Ram Niwas Ghatod	"	100
Gordhanpura	Asnawar (Sub-Tehsil)	130
Mandawar	"	450
Man Sarowar	"	400
Bhimli Sagar	"	—
Molkia	Bakani	110
Bilasra	Khanpur	50
<i>Pumping Stations :</i>		
Bhowrasa	Jhalrapatan	100
Salotia	"	150
Jawar	Manoharthana	80
Hanotia	"	100

In addition to the above, the following village tanks are used for irrigation purposes. In each case the tank is named after the village it serves.—

<i>Name of Tehsil</i>	<i>Name of Tank</i>
Aklara	Dalanpur Unchbavada
Bakani	Bakani Brahmaputra Kushalputra Ratnai Rejon Richwa
Dag	Dhudalia Ratanpura Sinzhpur
Gangadhar	Jethakheri I Jethakeri II Unhel
Jhalrapatan	Semli Sheopura
Asnawar	Panwasa
Khanpur	Bager Borda Jolpa Khedi Boasar
Pachpahar	Mahudie Misroli I Misroli II
Pirawa	Adakheri Govindpura Khatkad Koldi Choti Kundla Khemraj Malania Semla Sherpura

Though there is a large number of tanks in the district, and some are of considerable size, their net value as a source of irrigation is rather limited. This is because tanks lie in depressions, and while water collects in them easily enough, it is difficult to utilise it, except by means of channels leading off from sluice gates let into the bunds. However, the tanks do perform an indirect service in that they serve to raise the water table and thus make the digging of wells easier.

Wells

As observed earlier, wells are by far the most important source of irrigation in the district. Common in this district are the so-called fissure wells, sunk deep into the rock in order to strike a water-bearing fissure.

Lifting of water on a small scale from wells in tracts with a rather low water table is done with the aid of steel-rimmed leather bags known as *charas*. A wooden pulley is fitted upon supports and fixed between two long slabs of stone projecting over the edge of the well. Over it runs the main rope (*nada*) and a smaller rope (*saunder*). The water is drawn with the aid of bullocks.

The old type *charas* are made of leather. In many places, however, iron buckets are replacing the leather bags. A *Charas* can, on an average, irrigate a quarter to one-third of an acre per day depending on the depth of the well, the number of bullocks employed, the size of the bucket and the distance of the fields from the well.

The Persian wheel, known as *renth* or *arhat*, is used in tracts like Bhawani Mandi where the water table is 30 ft. or less, and is also very useful in raising water from tanks, channels and rivulets. It consists of a series of pots on a wheel with a horizontal axis. Each pot delivers its contents into a trough and then descends to the water to be filled again. Persian wheels are generally operated by a pair of bullocks with a man in charge. They can irrigate 8 to 10 acres according to the depth of the water, the area watered per day being about half an acre.

The *denkhali* or counterpoise, the poor man's lift, is employed in places where permanent wells cannot be sunk due to the sandy soil (as in river beds) and where temporary wells not more than 10 ft. in depth are in use. The lift used is an earthen pot, or bucket of leather or iron, hung at one end of a long pole resting upon a strong support fixed in the ground, the upper end of the support being forked so that the pole can oscillate in a vertical plane. At the shorter and thicker end of the pole is a weight—usually a big stone. The lift is worked by manual labour. The man working this contrivance stands at the edge of the well with his back to it—by pulling the rope he lowers the bucket into the water, and when full he lets it rise by the action of the counterpoised lever and empties the water into a channel at the top of the well. A *denkhali* can irrigate about one-eighth of an acre per day.

The following table shows the number of irrigation wells in the various tehsils in 1960-61:—

<i>Tehsil</i>	<i>Irrigation wells</i>	
	<i>In use</i>	<i>Out of use</i>
Aklara	3,427	1,152
Khanpur	2,245	671
Manoharthana	2,952	1,407
Dag	2,113	1,149
Jhalrapatan	1,486	846
Bakani	2,977	650
Pachpahar	1,487	411
Gangadhar	1,230	96
Asnawar (S.T.)	993	326
Pirawa	2,211	1,201
Sunel (S.T.)	1,778	250

Irrigation by Crops

The following table shows the irrigated area (in acres) under various crops in 1958-59; 1959-60 and 1960-61:—

<i>Crops</i>	1958-59	1959-60	1960-61
Rice	117	90	354
Wheat	22,304	20,379	16,187
Other cereals & pulses	1,154	..	..
Sugarcane	1,470	1,734	2,405
Cotton	42	14	22
Barley	4,285	3,373	3,942
Maize	23	50	249
Total Food Crops:	41,275	41,283	42,227
Total Non-food Crops:	7,012	12,785	15,435
Area under double irrigation:	2,905	3,308	3,028

Water Potential

At present, more than 90 per cent of the irrigation facilities are provided by wells. Though more wells are being sunk every year,

their commanded area is small and they cannot by themselves solve the problem of providing assured water supplies to farmers throughout the district.

The answer to this problem lies in the utilization of river water. Jhalawar has innumerable streams, some of fair size, but hitherto only two medium projects have been undertaken— the Kalisindh and Bhimsagar projects. Neither is complete, with the result that at present canal irrigation is negligible. Recently, however, a separate irrigation Sub-Division has been formed in the district for the survey and investigation of new irrigation schemes. The following schemes sanctioned for the second Plan period are under preparation:—

(1) Saranj Kheri Scheme	(Tehsil Jhalrapatan)
(2) Khandar Scheme	„ Dag
(3) Saighpura Scheme	„ Dag
(4) Unhel Scheme	„ Gangadhar
(5) Sarod Scheme	„ Pachpahar
(6) Pachpahar Scheme	„ Pachpahar
(7) Khanpur Scheme	„ Khanpur

In addition, surveys for the following medium projects, to be included in the third Plan, are in progress:—

- (a) Manpura Project, in Aklera tehsil, estimated to cost Rs. 20 lakhs and irrigate 4,000 acres.
- (b) Manoharthana Project, estimated to cost Rs. 25 lakhs and irrigate 50,000 acres.
- (c) Riva Scheme, to cost Rs. 25 lakhs and irrigate 5,000 acres.

Soil Conservation

The topography of the district is such that, during the monsoon, rain water tends to scour the earth in many areas carrying away the fertile top soil. Thus soil protection is a major problem, but this area has not yet been covered by the soil conservation programme of the State Government.

One way of preventing erosion is by building protective bunds along the boundaries of fields and thus checking the flow of water. Such a programme, called *med bandi* by the departmental authorities, was introduced in 1958-59 in selected development blocks. Camps were organized at district and tehsil headquarters to train officials directly connected with the work and in the villages to train local leaders. The following table shows the extent of coverage of the scheme in 1958-59, 1959-60 and 1960-61.

<i>Development Block</i>	<i>Area covered (in acres)</i>		
	1958-59	1959-60	1960-61
Jhalrapatan	2,911.5	1,728	1,292.5
Khanpur	924	897.5	355
Manoharthana		738	895
Dag		100	100
Total :	3,835.5	3,813.5	2,642.5

The *med bandi schme* is, however, of limited usefulness in an area such as Jhalawar. It is most effective in dry areas, where it helps to retain water in the fields. Here the problem is rather one of draining water out of the fields while preserving the top soil. Thus, more effective measures would be contour bunding and contour cultivation on sloping land which is at present being eroded. The measures in this connection sought to be popularised by the department are:—

- (1) Ploughing and sowing across the slope of the land;
- (2) Strip cropping across the slope and
- (3) Leaving of a gap of 4 to 5 ft. in between fields for the growth of vegetation.

AGRICULTURE

Soils

Throughout the district except in some areas in the south-west, the soil is of the black variety formed by the weathering of the plateau lava. This is a binding, clay soil rich in organic matter but lacking in nitrogen and is suitable for the cotton, *jowar*, maize, groundnut and *til* crops in the *kharif* season and wheat, gram, coriander (*dhania*), linseed, opium and sugarcane in the *rabi* season. In Khanpur tehsil, the loam is lighter in colour than in the other areas. In Gangadhar, Dag and Pirawa there are patches of copper coloured soil which are less suitable for cultivation.

The black soil is not very suitable for vegetables, especially types like the potato and cauliflower which require light and porous soils for their growth. Here the soil particles are tightly packed. For this reason, however, the soil is retentive of moisture and, following a good monsoon, the *rabi* crops are fairly satisfactory even if the winter rains are below normal. Of course, the black soil varies in depth and quality in different areas and often there is an admixture with lighter or poorer soils.

In state times, for revenue purposes, irrigated land was classified as follows according to the irrigation available and the nature of the soil:—

Piwat—I: In this class were included good soils irrigated by wells having an abundant supply of sweet water. They were manured, often adjacent to the inhabited sites and produced two crops a year.

Piwat—II: This class comprised soils irrigated by standard wells with sufficient water, producing two crops in the year, having ordinary soils and within reasonable distance of the inhabited area.

Piwat—III: This applied to lands irrigated by the poorer type of wells and also having inferior soil.

The unirrigated or *mal* lands were of the following types:—

(1) *Kali* (2) *Dhamani* and (3) *Bardi*. The *Kali* (Black- type had three sub-divisions according to the quality of the soil. It was best suited to the growth of cotton. *Dhamani* was a mixed soil suitable for all other crops. *Bardi* lands were the light, copper coloured soils of the south-west, about six inches to a foot in depth, interspersed with boulders and sand. Such soil was suitable only for *Jowar*, *bajra*, *tuhar* and *til*.

Besides the above types there was a kind of soil called *Gaon-bara* or *Gorma*. This comprised old irrigated or unirrigated soils which were manured. Such soils were suited to the growth of maize and tobacco.

In Aklera sub-division, which formerly formed part of Kota State, the soils were classified as (1) *Chahi* (Irrigated), (2) *Kheda*, (3) *Saremal*, (4) *Utarmal*, (5) *Barda* and (6) *Merghas*.

(1) *Chahi* was further classified into five sub-divisions according to richness and fertility. It was suited to crops like wheat, gram, coriander, onion, garlic and poppy.

(2) *Kheda* land was of two kinds found in the vicinity of and in the interior of villages. It was inferior to *chahi* land and suitable for the cultivation of gram and maize.

(3) *Saremal*: According to quality, this was divided into three classes and was best suited to crops like wheat and gram, sown either separately or mixed; and for coriander (*dhania*), without irrigation.

(4) *Utarmal*: This was poorer than *saremal*. It also was of three kinds and was sown mostly with *Jowar* and gram. Wheat was grown on the superior quality of *utarmal*.

(5) *Barda*: The rest of the cultivated soils were classed as *barda* and were used for the cultivation of *Jowar* and *til*.

(6) *Merghas or Bir*: This land was kept apart for grazing.

Crops

Seasons: There are two main crop seasons, *kharif* and *rabi*. The *kharif* season begins in June and ends in September-October. The *rabi* season starts in October and ends in April. The *kharif* sowing begins in June, with the first showers, and continues till July. The main crops are *jowar*, cotton, maize, groundnut, *til* and sugarcane. Wheat, barley, gram, linseed, coriander and opium are the chief crops of the *rabi* season. All pulses except *masoor* are sown with the *kharif* crops; *masoor* is sown in winter along with wheat and gram.

As regards the *rabi* season, the sowing of coriander, linseed and gram begins in the middle of September and ends in the middle of October. Then follows the sowing of wheat, barley and opium, which continues till the first week of November. The sowing of opium stops a week earlier than the others. The harvesting of all the *rabi* crops begins in the middle of March and finishes by the middle of April.

The main crops are:—

Jowar: *Jowar* is grown as a *kharif* crop in all the tehsils. It is the staple food of the masses and supplies fodder for cattle. Sown in July and harvested in November, it does not actually require manuring, but ten cart-loads of cow-dung manure per acre increase the yield by 10 to 15 per cent. *Jowar* is grown in rotation with wheat and gram. If sown late, the yield is poor. The seed requirement is about 4 seers per acre. The seed is generally sown mixed with *moong* and *arhar*. When the crop attains a height of a foot, the first *kulpa* (thinning) is done, and the second is done when it is 3 ft. high. In Khanpur tehsil, ploughing is done in between rows in place of the *kulpa*.

The crop is harvested in November. The yield is generally only about one maund per bigha.

Bajra: *Bajra* is not very important in this district and is grown on the poorer soils. The crop is sown in June or July and ripens in October. It is seldom irrigated.

Wheat: Wheat is the most important food crop of the *rabi* season. It is grown both as an irrigated and as unirrigated crop.

In the tehsils of Gangadhar, Dag and Pirwa, it is grown with the help of irrigation, while in the rest of the district it is grown as a dry crop. Khanpur tehsil is the biggest producer.

In the irrigated area, wheat is usually grown after maize, though in rare cases a green manuring crop is sown in *kharif* instead of maize for improvement of the soil prior to its being sown with wheat. On *barani* (unirrigated) land, only one crop, i.e., wheat, is usually grown, the land being left fallow during the *kharif* season. Wheat is generally sown in October. Before sowing, four to six ploughings are done. The seed is sown at the rate of one maund per acre, but some cultivators use a higher rate. Manuring is very important. The cultivators generally make use of dung, but a few have taken to green manuring and now artificial fertilizers are being popularized by the Agriculture Department.

Selection of good seed is very necessary for a good crop. The rust-resistant wheat C 591 has been tried with profit in all the tehsils. This variety however, has been found to give lesser results after three or four years, due to the fact that the cultivators do not select the years with sufficient care to maintain the purity of the seed. To counter this, the Department is supplying seeds of 90 to 95% purity every fourth or fifth year. N.P. 718, another variety of good wheat seed, is still on trial. It requires less irrigation than C 591 and is resistant to more strains of rust. Both these types require irrigation; no variety used on unirrigated land has proved very successful so far. The average yield of wheat per bigha is 2 maunds on unirrigated and 4 maunds on irrigated land.

Other crops sown along with wheat are *dhania*, *methi*, *ajwayan* and *saunf*. *Dhanias* is widely grown in the tehsils of Aklera sub-division and *methi* is grown in most tehsils. *Ajwayan* and *Saunf* are grown in small quantities.

Gram: Gram is also a *rabi* crop. It is sown at the end of the rains and is harvested in March. It is generally sown on poorer soils. The seed rate is 30 seers per acre the yield about 5 maunds. It is grown in all the tehsils along with wheat.

Oilseeds which are commercially important are *til*, *linseed* (*alsi*) and groundnut.

Til: *Til* is a *kharif* crop. It is grown on *mal* land in all the tehsils. The seed rate is 2 seers per acre and the yield 5 maunds per acre.

Linseed: This is a *rabi* crop. The seed rate is 8 to 10 seers per acre and the yield 5 to 6 maunds. The soils of Aklera sub-division are specially suited to this crop.

Groundnut: This is grown over a wide area as a *kharif* crop.

Cotton: This is the most important commercial crop of the district and is grown mainly without irrigation on the black soil of the plateau region. The area under cotton cultivation decreases as one moves from Pachpahar tehsil towards Aklera. Khanpur and Manoharthana grow *jowar* and other crops instead. Cotton requires well drained fields, marshy land being un-suitable. In order to improve yields, trials have been made with various seeds such as Laxmi, 216 F, G 1, C 520, 320 F, Indore I and Virnar 197-3. The last named has proved very successful in unirrigated conditions. It gives a higher yield and fetches a higher price than the ordinary *deshi* cotton. During the past five years, Dag and Gangadhar tehsils and part of Pachpahar tehsil have been saturated with this variety. The other types of seed tried have not met with quite the same success.

As soon as the Winter crop is harvested, the fields are ploughed and the land is levelled. Sowing is generally twice or thrice for cotton done in June, with the first showers. The seeds are mixed with cowdung and the fibres are removed by rubbing with the hands. They are sown by the drill method in rows, and a *pata* is drawn over the row in order to prevent the evaporation of moisture. The seed rate is very high, as much as 20 seers per acre. Efforts are being made to reduce the rate without effecting the yield.

Thinning is generally practised when the crop is one or two feet high. Flowering begins in September, and the crop is ready for the first picking by the middle of October. Generally, there are three pickings. The average yield per bigha is only two maunds. Bollworms are great enemies of the crop; for destroying them, B.H.C. dust has proved to be most efficacious.

Sugarcane: The soil and rainfall in the Khanpur area are most suitable for this crop, though it is grown in most tehsils on a small scale. The smallest area under sugarcane is in Pachpahar. Irrigation is necessary as well as special care in the preparation of the field. The soil has to be turned over as many times as possible to uproot weeds, and for this modern soil-turning ploughs are favoured. Generally the cultivators make four or five ploughings. After the land has been prepared, sowing is done in one of three ways—sowing in trenches, sowing on the ridge and furrow system and sowing on the flat system. For a good crop there has to be a space

of three feet between rows. To enrich the soil, at least 50 cart-loads of cowdung and three maunds of ammonium sulphate per acre are required. The growth of green manure crops on the same land during the rainy season has also proved useful.

Indigenous varieties of sugarcane are grown throughout the district. To improve the crop, better seeds—the CO. 419 and 421 varieties have been distributed. The CO. 419 variety has proved very successful. Other improvement measures are inter-culture operations and pulverization of the soil.

The crop is ready for the market in October and crushing in December. The average yield by the improved method is 300 to 400 maunds of cane per acre. White ants cause great damage. To keep up yields it is necessary to use a great deal of manure and give frequent waterings. The cultivators are beginning to learn the art of rotation and in many areas the rotation of *arhar* and groundnut with sugarcane has proved successful.

Paddy: This crop is grown on a very small scale in depressions where monsoon water collects. A total of 1,722 acres of such land was under paddy in 1957-58 plus 283 acres of irrigated land. As paddy brings good returns, the area under *barani* (unirrigated) was increased to 2,513 acres by 1959-60. In 1960-61 Paddy was cultivated over an area of 2,776 acres out of which 354 acres was irrigated. The Agriculture Department experts have been trying to popularize the Japanese method of intensive paddy cultivation; the total area under this scheme in 1958-59 was 80 acres, increasing to 187 in 1959-60.

Poppy: This has long been the main commercial crop of the district. Before restrictions were imposed on its cultivation, 60 per cent of the best land was under the poppy. Recently, permits for the cultivation of this plant have been issued on a more liberal scale. The crop requires constant attention and the cultivator is kept busy throughout the period of growth. Deep and thorough ploughing and proper thinning and weeding are most essential. At least 10 waterings are required. The seed rate is $1\frac{1}{2}$ seers per acre and the yield 5 to 7 seers of raw opium per bigha.

The poppy is only grown by cultivators licensed by the Narcotics Department of the Government of India. The total produce is surrendered to the Department at a price fixed by the Government. The price at which opium was thus purchased during the past five years is as follows:—

<i>Year</i>	<i>Price per Seer</i>
1955-56	Rs. 33.00

<i>Year</i>	<i>Price per seer</i>
1956-57	Rs. 32.00
1957-58	Rs. 33.00
1958-59	Rs. 33.00
1959-60	Rs. 33.00
1960-61	Rs. 33.00

The area under poppy has steadily increased from 7,474 bighas (in 747 villages) in 1955-56 to 15,130 bighas (1,201 villages) in 1960-61. In the latter year, a total of 24,907 villagers were cultivating the plant as against 7,753 in 1955-56.

Fruit and Vegetables

Fruit farming is carried on only on a small scale. At the end of the First Five Year Plan only 176 acres of irrigated land and 48 acres of unirrigated land were under fruit trees. To encourage growers, the Department introduced a scheme in 1957-58 under which loans are given to the extent of Rs. 300 per acre, recoverable after five years in 10 instalments. However, up to the end of 1959-60, only 44 acres of orchards had been planted under the scheme. Thus, in April 1961, there were 1,188 acres of irrigated land and 153 acres of unirrigated land devoted to fruit farming. The main reason for the slow progress has been the fact that fruit is an expensive item of diet which few people can afford.

The Department maintains two gardens which supply fruit plants to growers. Between 1956-57 and 1960-61 a total of 20,576 plants were supplied, mainly citrus fruit. A nursery is also being established. Bhawani Mandi is the most important fruit growing area of the district. Its oranges are of very good quality and Rs. 3 to 4 lakhs worth are exported every year. Other types of fruit grown are guavas, papaya and mangoes. The best mangoes come from Dag.

Vegetable cultivation is also small and largely restricted to villages near the towns. The chief vegetables grown are the pumpkin, marrow, bean, tinda, spinach, cucumber and tomato varieties.

Gardens

The former rulers of Jhalawar were keenly interested in gardens and for this purpose made free grants of land and supplied plants from the State Nursery at reduced rates. However, few took advantage of these facilities with the result that to the present day

the main gardens in the district are those in the charge of the Horticultural Department or in the personal possession of the ruler.

In Jhalawar, the main gardens are those of the Prithvi Vilas palace, Sarwa Shakhia and Madho Vilas. The Madan Vilas garden at Jhalrapatan is called Andheria Bagh on account of the large number of trees. After the formation of Rajasthan all these gardens were retained by the former ruler. The Malhar Singh garden, the orchards at Bhawani Mandi and those at Jhalawar Road are now the only government—owned gardens in the district. They are in the charge of an Inspector of Gardens, who is responsible both to the District Agriculture Officer and to the Superintendent of Gardens at Kota, who periodically make an inspection. Annual horticultural exhibitions are held at which prizes are awarded, as used to be done in State times.

There is only one small park in the district—the Shri Jai Raj Park at Jhalawar.



नमो भगवते वासुदेवाय

The following statement shows the area and production for various crops in the district during the period 1954-61:—

(Area in acres: production in tons)

Year	Bajra		Jowar		Maize		Wheat		Barley		Rice	
	Area	Prod.	Area	Prod.	Area	Prod.	Area	Prod.	Area	Prod.	Area	Prod.
1954-55	6,000	—	2,36,000	56,000	48,000	27,000	74,000	21,000	5,000	2,000	2,814	1,405
1955-56	4,000	—	2,17,000	33,000	49,000	35,000	91,000	33,000	5,000	2,000	1,916	325
1956-57	3,689	292	2,20,546	56,613	52,921	17,766	1,29,218	58,725	5,856	3,320	3,520	572
1957-58	5,789	442	3,08,986	65,818	60,478	25,244	87,460	23,856	4,678	2,408	2,063	525
1958-59	6,542	557	2,41,633	56,525	57,565	18,400	1,24,542	37,752	5,449	2,571	2,978	1,097
1959-60	5,396	1,323	2,83,305	50,590	60,613	11,849	74,791	24,396	3,669	1,257	2,513	897
1960-61	6,376	1,670	2,74,986	45,422	63,799	16,248	1,03,409	19,477	3,419	1,607	2,960	865

Year	Gram		Pulse:		Sesamum		Linseed		Groundnut		Sugarcane	
	Area	Prod.	Area	Prod.	Area	Prod.	Area	Prod.	Area	Prod.	Area	Prod.
1954-55	48,000	9,000	10,087	732	34,000	4,000	17,000	1,000	8,000	4,000	2,000	15,000
1955-56	64,000	10,000	18,572	1,150	33,000	3,000	27,000	2,000	6,000	2,000	3,000	31,000
1956-57	78,618	24,287	19,711	1,375	14,945	1,359	43,633	9,739	11,106	4,053	4,920	35,142
1957-58	55,212	6,828	20,860	3,184	19,575	1,390	22,100	1,736	8,570	3,492	3,660	48,630
1958-59	62,608	19,369	19,681	3,220	17,069	1,280	43,160	4,566	11,852	3,737	1,470	17,732
1959-60	57,118	10,512	90,333	12,297	14,768	1,054	31,694	4,890	15,016	2,681	1,784	1,784
1960-61	54,925	8,670	78,505	9,031	9,320	987	24,082	2,993	17,399	5,065	2,405	3,090

Year	Chillies		Potato		Cotton		Tobacco		Sun Hemp		Opium	
	Area	Prod.	Area	Prod.	Area	Prod. (in bales of 392 lbs. each)	Area	Prod.	Area	Prod. (in bales of 400 lbs. each)	Area (in bighas)	Prod. (in seers)
1954-55	2,444	815	75	75	93,445	18,578	325	34	N.A.	N.A.	N.A.	N.A.
1955-56	2,444	815	124	124	98,480	11,345	236	39	N.A.	N.A.	7,474	35,970
1956-57	2,804	980	122	120	78,706	12,850	236	27	2,851	950	9,701	49,113
1957-58	3,988	1,061	96	120	80,799	21,230	137	17	716	79	10,908	64,427
1958-59	2,983	768	173	195	90,632	18,815	263	50	4,154	1,160	N.A.	N.A.
1959-60	4,199	905	67	69	86,834	9,304	184	37	4,448	797 (Tons)	12,616	106 (Tons)
1960-61	4,226	913	23	12	69,973	8,121	73	15	3,427	427 (Tons)	15,139	574 (Tons)

Area under different crops

The changes in the areas under the main crops between 1956-57 and 1960-61 are as follows:—

		(Area in thousand acres)		
	Crop	1956-57	1960-61	Difference
<i>Food Crops</i>				
	Jowar	220.5	274.9	+54.4
	Maize	52.9	63.7	+10.8
	Wheat	129.2	103.4	-25.8
	Gram	78.6	54.9	-23.7
	Pulses	19.7	78.5	+58.8
<i>Cash Crops</i>				
	Sesamum	14.9	9.3	-5.6
	Linseed	43.6	24	-19.6
	Groundnut	11.1	17.3	+6.2
	Sugarcane	4.9	2.4	-2.5
	Cotton	78.7	69.9	-8.8
	Opium			
	(1,000 bighas)	9.7	15.1	+5.4

Changes since 1956-57 have been tabulated because in that year Sunel was incorporated and the district assumed its present composition. The figures show that, among food crops, there has been a substantial increase in the acreage under pulses, jowar and, to a lesser extent, maize. There has, however, been a drop in the area under gram and wheat.

Among cash crops, leaving groundnut and opium all others have declined. Opium, which would be widely cultivated but for restrictions, has made progress due to the liberalization of government policy in this regard. On the whole, no clear trend away from food crops is discernible. Most of the land is still devoted to such crops.

Agricultural Operations

System of cultivation: Through the community development programme, the villagers are gradually taking to new and better methods of cultivation, but the change is taking place slowly. In most areas crude implements are still used and old traditions of farming continue to be followed.

Ploughing: Agricultural operations are still largely dependent upon the rainfall and the assemblage of certain *nakshatras*. Ploughing

for the *kharif* crops begins on *Akhateej*, the third day of the bright half of the month *Vaisakh* (April-May). Before the commencement of the rains the land is ploughed twice or thrice, and the sowing begins after the first shower. After a month, when the crop has attained the height of a foot or so, weeding and thinning is done, sometimes twice or thrice according to the type of crop and the nature of the soil.

Ploughing is carried on mainly with the aid of local ploughs which penetrate only to a depth of four or five inches. As soon as the crop is harvested, ploughing operations for the next crop are immediately started and are continued at intervals till the next sowing. In hilly tracts no operations are carried out till the first shower falls, as the stony land is incapable of bearing any crop till it is well moistened.

Sowing: The regular *siyalu* (*Kharif*) sowing begins soon after the monsoon has set in. Farmers consider it auspicious to start in '*Ardra-nakshatra*'. Formerly, it is said, sowing began on the day of *Nirjala Ekadshi* or the eleventh day of bright half of the *Jyaisth* month, when a shower is generally expected. Generally, the work begins on auspicious days, such as Wednesdays or Thursdays but the farmers do not always wait, particularly in the *siyalu* sowing.

After the sowing of the *kharif* crops, and when the soil is softened by rain, the cultivators start ploughing the lands set aside for the *rabi* sowing. This is done to uproot weeds and to absorb the rainwater. In the month of *Ashwin* or *Kartik* (October-November) a final ploughing is done and the seeds are sown. Gram is generally sown in '*Hasta Nakshatra*', earlier than wheat, which is sown in *Chaitra*. If the rains are not favourable, the sowing of the *rabi* crops is considerably reduced.

Weeding: This process is called *nidana*. The *rabi* crops, whether dry or irrigated, are not weeded, but for the *kharif* crops two or three weeding are performed. The weeding is done with the aid of *kudali*. The first is done when the crop is about 6 inches high, the second a month later and the final weeding after six weeks or so. In some places blade hoes (*kalpa*) are used when the sowing is done in rows. These are run twice or thrice in between the rows at intervals of about a month. Hand-weeding is also practised, but if the *kalpas* are used prior to this operation the labour is considerably reduced.

Thinning: The cultivators generally believe in thick sowing and the crops are thinned later. *Kharif* crops like maize and American cotton are thinned at a distance of 15 to 24 inches. *Rabi* crops are sown thick and are never thinned.

Watching: From the time the crop is sown, it has to be protected from the ravages of birds and animals. A boy or a woman sits on a *demra* (scaffold) 10 to 12 ft. high and shouts or beats an empty kerosene tin. In some places scare crows are used.

Harvesting: The crop is cut with sickles (*dantli*) except in the case of crops like gram and linseed, which are uprooted. It is then tied into sheaves (*pula*) and removed to the threshing floors (*khalihan*) to dry. The *kharif* crop is the more important in the sense that it covers a larger area and the poorer classes depend entirely on it for their food supply. On the other hand, the value of the *rabi* crop is generally greater and it is this harvest which brings money to the farmers.

Threshing: The *khalihan* (threshing floor) is always near the dwelling site. The ground is watered and then tramped by bullocks to harden it. It is then plastered with cowdung to make the surface clean and even. Normally, the cultivators erect a post about 6 ft. high in the centre. The *khalihan* is fenced with thorny twigs and bushes and the sheaves are strewn round the *med* (central post) in a layer about a foot thick. A number of bullocks, yoked abreast by means of rod which is also connected to the post, are driven round the post and trample the sheaves. This is called *gaita karna*. In this way, the grain is dislodged. In the case of *jowar*, only the cobs are threshed under the bullock's feet.

Winnowing: The next process is to separate the grain from the chaff. This winnowing (*uphanana*) requires human labour and is generally carried out on windy days. One person stands on a stool (*tipai*) about 3 ft. high and another sits below with a broom in hand. A human chain is formed and baskets full of grain and chaff mixed are handed to the man on the stool, who empties them in the direction of the wind. The person with the broom separates the chaff from the grain. After most of the chaff has been separated, a further sifting is done by slowly pouring down the grain so that the small pieces of chaff are blown away. The residue is again trodden by the bullocks and winnowed and, finally if a small portion is left over, it is hand-

beaten and cleaned. The grain of the first winnowing is always superior to the later ones. The chaff is used as fodder for cattle.

Double Cropping

Double-cropping is generally limited to irrigated land but there are cases of two crops being sown on un-irrigated land where the soil is unusually retentive of moisture.

Rotation

Generally, cotton and maize are sown in rotation for the *kharif* season. Where there is irrigation and the soil is rich, maize is followed by wheat or barley as a *rabi* crop and cotton is followed by *methi*. Where *jowar* is grown instead of maize, cotton is rotated with *jowar*.

Mixed Cropping

Mixed cropping is generally done by cultivators with small holdings. Generally, leguminous crops are not grown as main crops.

Mixed sowing is practised to guard against total failure of a particular crop, as well as for household requirements and an additional source of income. Pulses like *urd* and *moong* are generally sown with the main crops, particularly with *jowar* or maize. Gram is sown with barley, this is known as *bejad*. The mixture is so arranged that the crops do not ripen at the same time.

Fallow Land

A large succession of crops must inevitably exhaust the soil unless it is manured or systematic rotation followed. Leaving the fields fallow for a season, does give the land an opportunity to recover, and this practice is followed in most areas.

Agricultural Classes

Until the abolition of landlordism, most of the land was held by Rajputs and Sondhias, but rarely were they cultivators themselves. The actual cultivating classes are the Kulmis, Dhakars, Gujars and Malis. These classes are found in all the tehsils except Khanpur, where Minas predominate.

Agricultural Implements

The local plough is a very old implement. Its cost used to be only a rupee, but now it costs four to five rupees. It is prepared by the village carpenters from *dhokra* or *khejra* wood. An iron share is attached to the lower part of the implement for penetration into the soil. The plough is drawn by a pair of bullocks. Other implements in use are:—

Kuli: This consists of a big piece of wood with a handle on the upper side. It has two beams in front and two iron pieces and a blade below. Formerly it cost Rs. 3/- but now it costs not less than Rs. 10/-.

Nai: This resembles a plough with a bamboo tube attached, through which seeds are dropped. It is lighter than the normal plough and can easily be drawn even by weak bullocks. The bamboo tube is now being replaced by an iron one.

Kulpa: This is just like the *kuli* but is smaller in size. It is generally used for weeding purposes.

Phawra: This spade is used for removing the earth when the cultivators level the fields and for erecting bunds for watering.

Nakwa: This is a sharp three-pronged fork used for the incision of poppy capsules.

Ghana: This is an old type of sugarcane-crushing machine. It consists of a big round stone with a hole in the centre. A thick wooden rod, called *lath*, wedged in the hole, is drawn by a bullock which treads a circle. The sugarcane is put in the hole. As the rod moves, the cane is crushed and the juice is drawn off into a container. It is boiled in circular iron pans and converted into *gur*. Stone *ghanas* are gradually being replaced by iron sugarcane crushers, which are also drawn by bullocks.

The ordinary cultivator with a small plot usually possesses only a *deshi* plough and a *kuli*. Implements like the *nai*, *phawara* and also sickles and axes are kept only by the bigger farmers. Very few use improved types of implements though the Agriculture Department is trying to popularize them. Unfortunately, supplies of such implements as improved iron ploughs, chaff cutters, threshers, winnowing machines, hoes and seed drills have been insufficient

Up to 1960-61, the Department was able to distribute only the following quantities of implements:—

Improved ploughs	173
Seed drills	10
Cultivators with seeding attachment	22
Hand hoes	28
Chaff cutters	87
Others	6

The Department also has a scheme for the supply of tractors on a loan basis, but with the disappearance of the big landlords few cultivators are in a position to take advantage of this offer. In any case, holdings are generally small and therefore unsuitable for tractor ploughing. The whole question is linked with the larger one of pooling of land in co-operatives. Until co-operative farming is taken up on a large scale, tractors cannot be of much importance as a means of increasing crop production in the district.

The following is a list of major items of agricultural machinery and implements in the district in 1960-61;—

<i>Tehsil</i>	<i>Ploughs</i>	<i>Carts</i>	<i>Sugarcane Crushers</i>	<i>Tractors</i>	<i>Oil engin- es</i>	<i>Elec- tric Pumps</i>	<i>Ghan- ies</i>
Jhalrapatan	3,323	1,674	39	3	4	2	42
S. T. Asnawar	2,402	931	109	..	11	2	20
Pachpahar	4,282	2,285	..	4	9	2	11
Gangadhar	4,355	1,513	3	..	19	..	23
Dag	4,725	1,877	62	1	7	..	26
Pirawa	5,434	2,625	56	..	4	..	42
S. T. Sunel	3,591	1,728	86	1	7	..	59
Aklora	7,135	2,272	30	..	2	..	78
Manoharthana	8,133	2,313	63	..	3	..	92
Bakani	5,774	2,402	77	..	6	..	106
Khanpur	10,222	4,753	277	1	11	..	121
Total:—	59,376	24,423	807	10	83	6	620

Better Seeds

To improve crop yields, the Agriculture Department supplies improved types of seed on *badi* and cash basis. *Badi* is charged at

the rate of $7\frac{1}{2}$ seer per maund; otherwise the seeds are sold at cost price. At present, the following seeds are being supplied:—

<i>Type</i>	<i>Estimated add. production per acre</i>
1. Wheat C 591	1 maund.
2. Potato (Phulwa variety)	50 maunds.
3. Barley R. S. 17	1 maund.
4. Maize (Udaipur selected)	$\frac{1}{2}$ maund.
5. Sugarcane Co. 419-21	150 maunds.
6. Cotton (Virnar 197-3)	1/5 bale (1 bale=392 lbs.)

A seed multiplication farm has been started at Khanpur in 1960 and another is to be established near the village of Borda in Aklera tehsil. Before seeds are distributed in any area, demonstrations are arranged by agricultural experts. Up to the end of 1960-61, a total of nearly 9,833 maunds of improved seeds were distributed, 8,059 maunds being of wheat seed alone, the rest comprising barley, gram, paddy, maize, potato, jowar and groundnut. There are 11 seed stores in the district.

Manures

Progressive use of land with insufficient attention to manuring has greatly impoverished the soil so that crop yields are, generally speaking, low. Efforts are now being made to remedy this state of affairs by the following measures:—

(a) *Digging of compost pits:* Generally, waste matter from the villages is heaped in piles near the *abadi* (populated) site and exposed to the rain and wind, with the result that much of the material is lost. Now, under government guidance, compost pits are being dug for storing vegetable and animal waste; in 1960-61, a total of 41,947 cu. ft. of compost was thus prepared and a further 80,000 cu. ft. of town compost was distributed by the Department.

In 1958-59, a rural and urban compost scheme was introduced under which loans were to be advanced to the municipalities and gram panchayats for the purchase of transport equipment to facilitate the preparation of compost from night soil and city refuse. Under the scheme, a sum of Rs. 10,000 was advanced to the Municipal Board, Jhalawar. The equipment was accordingly bought. The scheme has now been extended and transferred to the control of the panchayat samitis.

(b) *Green manuring:* The growing of certain plants as green manure has been attempted in some areas but the response so far has not been very encouraging, due largely to the fact that the cultivators,

being poor, want an immediate return on the crops they grow. In 1960-61, only 3,354 acres were devoted to such plants. In the early fifties, 739 maunds of *sann* seeds were distributed free of cost to encourage growers, and this practice has continued.

(c) *Fertilizers*: The soils of this district are deficient in nitrogen so that natural manure, whatever the quantity used, cannot restore them to full vigour. The artificial fertilizers are new to the cultivators and so demonstrations have to be arranged to show their usefulness. One drawback is that fertilizers have to be used with care after soil samples have been laboratory tested to show what are the actual deficiencies. Thus progress in their use is slow. In the past six years, the following quantities of fertilizers have been distributed:—

<i>Fertilizer</i>	<i>Amount in tons and cwt.</i>					
	55-56	56-57	57-58	58-59	59-60	60-61
Ammonium sulphate ..	18-0	30-0	34-2	62-2	44	50-0
Super phosphate ..	2-0	0-12	4-10	10-8	34-10	25-0
Ammonium sulphate nitrate ..	..	..	..	2-14	4	11-11
Town compost ..	..	1,60,000	4,73,760	3,84,250	67,125	..
		cu. ft.	cu. ft.	cu. ft.	cu. ft.	
Urea ..	..	..	..	..	2-14	2-2
Calcium ammonium nitrate ..	..	..	..	..	1-10	0-2

These figures show that there has been a steady improvement in the situation even if the pace of progress is not all that one could desire. To encourage the use of fertilizers, a 25 per cent subsidy is given by the Government, which has also extended the facility of a deferred payment system. There are fertilizer depots at each tehsil headquarters.

Pests and Diseases

Considerable damage is done to the crops by pests such as white ants and field rats. In the past, the cultivators made little organized effort to rid themselves of these evils and instead had come passively to accept them as inevitable. In recent years, however, the Department has been distributing insecticide and rat poison free of cost. As the use of these has caught on, since October, 1958, 25 per cent of the cost price is being charged.

Locusts have been a great menace since ancient times. In former days a class of people called Nath Babas, who professed to have the power of driving them away with the help of *mantras* and by offering sacrifices to the gods were generally approached for help. For such services they held land from the Government and received

a quota of grain from the cultivators each year. Now there are arrangements in western Rajasthan which ensure that, when locusts are on the move, the areas likely to be affected are given sufficient warning so that counter-measures may be taken in time.

The following are the main crop diseases and the remedies applied by the Department:—

<i>Disease</i>	<i>Crops affected</i>	<i>Remedy</i>
1. <i>Ramularia</i> Sp.	Cotton	Spraying with copper fungicide.
2. <i>Striga</i> Sp.	Sugarcane	Spraying with 24 D weed killer.
3. Loose smut	Wheat, <i>Jowar</i>	Seed treatment with Agrosan G.N
4. Early and late blight	Potato	Spraying with copper fungicide.

ANIMAL HUSBANDRY

Fodder

The fodder requirements of livestock are met in two ways:—

(a) Natural sources, which include wild grass and edible leaves of shrubs and trees; and

(b) The straw of *jowar* and maize, chaffed or unchaffed, and *bhoosa* of wheat, barley and pulses. Oilcakes, *methi*, cotton seed and damaged crops of wheat, *jowar*, and gram and barley are fed as concentrates. No crops are grown solely for use as fodder.

Each village has its own common grazing grounds, and if the rainfall is normal there is sufficient grass till the following summer. Cultivation has been making inroads into these pastures, but orders have now been issued that grazing land should be maintained in each village at the rate of $\frac{1}{2}$ bigha per head of cattle. It will be some time before this target can be fully achieved, meanwhile, grazing on government forest land is permitted on payment of fees; it is proposed to liberalize this facility for agriculturists and agricultural labourers who cannot afford to pay the fees.

As a rule, domestic animals are put out to graze and are fed only when drought diminishes Nature's supply of fodder. In such cases they do not get enough to eat, for drought spells failure of the food crops also and the cultivators themselves go hungry. Generally, once the monsoon has set in, there is plenty of grass, but acute scarcity has to be faced during the hot, pre-monsoon period, and lack of nourishment undermines the health and productivity of the animals. An additional problem is the influx of cattle herders from the arid zone of north Rajasthan. Even within the district itself, local stock owners migrate with their cattle to better pastures and return to their villages on the outbreak of the monsoon.

Sheep, goats and camels are left to graze in the jungles. The same is true of cattle kept by the nomadic Gujars. Stall feeding is the exception rather than the rule except for bullocks and for cows and buffaloes in milk. This practice is, however, common not only in the State but over most of India and will continue as long as fodder requirements are insufficient.

Cattle

There are only three cattle-breeding farms in the State, none of which is situated in this district. This is unfortunate, as the area formerly known as Chaumahala, comprising Gangadhar, Dag and part of Pachpahar, is the home of the well known Malvi breed of cattle. This area has already been approved by the Rajasthan Government as a cattle supply centre for the districts of Kota, Bundi, Banswara, Dungarpur, Chittor and Bhilwara. Large numbers of the local animals are brought at the cattle fairs. A proposal for a breeding farm at Dag is now receiving the Government's attention.

While the cows and buffaloes are thus fine, upstanding animals, their milk yield is rather low, as stall feeding is practised only by the richer owners and in time of drought. It may be mentioned in this connection that there is not a single large dairy in the district.

From the economic point of view, buffaloes are considered superior to cows in as much as their milk yield is greater and the higher fat content makes for greater production of butter, curd and ghee.

In the paddy growing areas near Jhalawar, male buffaloes are put to work in the fields in place of bullocks.

Sheep and Goats

From the commercial point of view, sheep are more important than goats, as wool is an important article of trade. Besides wool, sheep skins are exported. The dung of goats and sheep is used by the cultivators as manure. The sheep are of an indifferent breed. The average yield of wool per sheep is 2 lbs., which is very low. Because of their small number, little attention has been paid to improve the breed.

Goats are kept for milk purposes and for meat. There is no outstanding breed and the milk yield is poor. Barbari (Cross-bred) goats do however yield one to two seers of milk a day. Goats are exported in large numbers to slaughter houses in towns outside the district.

Horses and Ponies

In the tehsils of Dag, Gangadhar and Pachpahar the Sondhias breed horses. In these tehsils, cross-breeds of the Kathiawari and Balotra types are found. Ponies are kept for riding and for drawing tongas. At the fairs of Jhalrapatan, Bhawani Mandi and Gangadhar, large numbers of ponies are brought for sale.

Donkeys and Mules

Donkeys are kept by the Kumhars (potters). They are used for transporting heavy loads such as grain, lime, *kankar*, fuel and earth. Mules are almost non-existent.

Camels

These are kept both for conveyance purposes and for transporting loads of grain, especially in the rainy season. A class of people called *Rebaris* keep herds of camels called *tola* and their places of habitation are called *dhanis*. There are *dhanis* at Sarola and Bhoomari (Khanpur tehsil) and also in Jhalrapatan. The average camel can carry a load of 4 to 6 maunds for a distance of 20 miles without rest. These animals are bought and sold at the local fairs of Jhalrapatan. A camel meant for riding purposes fetches a higher price.

Poultry

There is no government poultry farm in the district but there are private poultry farms at Raen Basera, four miles from Jhalawar on the Kota road, and Gangti, seven miles from headquarters. The first farm possesses about 250 birds (mainly Black Minorca and Rhode Island Red) and the other about 75 birds (mainly White Leghorn).

Country fowls are kept by the poor Muslims and also by Banjaras, Kalbarias, Pardias, Kanjars, Sweepers and Thoris as an additional source of income. These fowls are of small size and lay only about 50 eggs per year.

Fisheries

No Fisheries Extension Officer is at present working in Jhalawar, though the post has been sanctioned. There is only one Field man and two Fishermen with headquarters at Jhalawar. The result is that little has been done to develop fisheries in this area. There is, however, a large number of tanks in Jhalawar and so the potentialities are immense.

At present, the Animal Husbandry Department leases out the following ponds and rivers on an annual fishing contract basis:—

- (1) Mandawar tank.
- (2) Durgapura tank.
- (3) Khandia tank.
- (4) Ganawri tank.
- (5) Mundliakheri tank.
- (6) Ahu river.
- (7) Kalisindh river.

In the third Five Year Plan period, nine fish farms are to be set up in Rajasthan, of which one will be in Jhalawar district.

Livestock Numbers

The following table shows the numbers of live-stock and poultry in the district according to the Live-stock Census of 1956:—

1. Cattle

(a) Males over 3 years.—			
(1) Breeding bulls	..	..	243
(2) Working bulls	..	..	1,17,183
(3) Not in use	..	..	7,551
Total of (a)			<u>1,24,977</u>
(b) Females over 3 years:—			
(1) Milch cows	..	..	1,47,048
(2) Working cows	..	..	169
(3) Not in use	..	..	886
Total of (b)			<u>1,48,103</u>
(c) Young animals:—			
(1) Male	..	..	70,745
(2) Female	..	..	73,455
Total of (c)			<u>1,44,200</u>
Total No. of Cattle:—			
(1) Male ..	..	..	1,95,722
(2) Female	..	..	2,21,558
Grand total			<u>4,17,280</u>

2. Buffaloes:—

(a) Males over 3 years:—			
(1) Breeding buffaloes	..	..	714

(2) Working buffaloes	..	..	313
(3) Not in use	..	..	148
Total of (a)	..	..	<u>1,175</u>
(b) Females over 3 years:—			
(1) Milch buffaloes	..	..	71,790
(2) Working buffaloes	..	..	213
(3) Not in use	..	..	311
Total of (b)	..	..	<u>72,314</u>
(c) Young animals:—			
(1) Males	..	..	26,494
(2) Females	..	..	38,821
Total of (c)	..	..	<u>65,315</u>
Total No. of buffaloes:—			
(1) Male	..	..	27,669
(2) Female	..	..	1,11,135
Grand total	..	..	<u>1,38,804</u>
Total No. of Bovine Animals:—			
(1) Male	..	..	2,23,391
(2) Females	..	..	3,32,693
Grand Total	..	..	<u>5,56,084</u>
3. Sheep:—			
(1) Under 1 year	..	..	4,639
(2) Over 1 year	..	..	12,804
Total Sheep	..	..	<u>17,493</u>
4. Goats:—			
(1) Under 1 year	..	..	64,467
(2) Over 1 year	..	..	1,23,749
Total Goats	..	..	<u>1,88,216</u>
5. Horses:—			
(1) Under 3 years	..	..	2,705
(2) Over 3 years	..	..	6,659
Total horses	..	..	<u>9,364</u>
6. Mules	..	..	3
7. Donkeys	..	..	2,582
8. Camels	..	..	2,274
9. Pigs	..	..	2,078
Total Livestock	..	..	<u>7,78,094</u>

Poultry:—**(a) Fowls:—**

(1) Cocks	..	..	..	4,762
(2) Hens	..	..	..	7,712
(3) Chickens	..	..	..	9,450
Total of (a)				<u>21,924</u>

(b) Ducks:—

(1) Ducks	..	..	..	12
(2) Drakes	..	..	..	11
(3) Ducklings	..	..	..	9
Total of (b)				<u>32</u>

(c) Others	..	..	..	202
Total poultry				<u>22,158</u>

Animal Husbandry Department

There is a District Animal Husbandry officer assisted by a small staff who is charged with the task of assisting animal husbandry activities and maintaining veterinary facilities. As stated earlier, there is no breeding farm in the district, though one is proposed to be established in Dag. The Department, however, has been able to secure breeding bulls of the Malvi breed for supply to various institutions. So far, 49 pedigree bulls have been supplied through the panchayat samitis.

To encourage the keeping of good animals, a bull premium scheme has been started. Under the scheme, selected bull calves of good breed are supplied to breeders who are allowed Rs. 10/- per month for maintenance. When the bulls reach maturity (three years) they are bought by the department and distributed free of cost through the panchayat samitis.

As a further step to improve the quality of cattle, an artificial insemination centre has been opened at Jhalrapatan under the auspices of the panchayat samiti with four extension centres as a unit of key village scheme. During the third plan, it is proposed to expand this key village scheme to cover seven centres. Another key village scheme covering 10 villages is proposed for Dag, which is the home of the Malvi Breed. This artificial insemination centre has been shifted from Jhalrapatan to Jhalawar at present.

Fairs

Several cattle fairs are held in Jhalawar which are attended by traders from various parts of Rajasthan, Bombay and Madhya

Pradesh. Two of these, the Chandrabhaga *Kartik* Fair and the Gomti Sagar *Baisakhi* Fair, both at Jhalrapatan, are held under the auspices of the Department. These two, the *Basant Panchami* Fair at Bhawani Mandi and the *Yeshwant Navratra* Fair at Gangadhar are the most important. The *Kartik* cattle fair coincides with the religious *mela* held on the banks of the Chandrabhaga on the night of the last day of *Kartik*, when thousands assemble to bathe in the sacred waters. The livestock brought for sale on this occasion includes cows, bullocks, buffaloes, horses and camels. Most of the bullocks and horses come from the Chaumahala area.

Other fairs are:

<i>Name</i>	<i>Place</i>
Ram Navmi	Gangadhar
Shiv Ratri	Manoharthana
Kelkhora	Ghatoli (Aklera)
Basant Panchami	Aklera
Baisakh	Asnawar
Mahavirji	Raipur
Hanumanji	Pirawa

Veterinary activities

The most common parasitic and contagious diseases are as follows:—

Cattle: Rinderpest, haemorrhagic septicaemia, anthrax, black quarter, fasciolasis, foot and mouth disease and foot-rot.

Sheep and Goats: Anthrax, fasciolasis, foot and mouth disease and foot-rot.

Horses: Surra and tetanus. African Horse sickness since 1961.

Poultry: Ranikhet disease, fowlpox, spirochaetosis and ascariasis.

For the treatment of sick animals and poultry, five veterinary hospitals, run by qualified doctors, are operating at Jhalawar, Khanpur, Dag, Manoharthana and Bhawani Mandi. There is also a Mass Immunization Unit stationed at Jhalawar. In addition, there are veterinary dispensaries under qualified compounders at Sunel, Bakani, Gangadhar and control of these dispensaries has been

Pradesh. Two of these, the Chandrabhaga *Kartik* Fair and the Gomti Veterinary Dispensaries at Pirawa and Aklera working under the supervision of the Animal Husbandry Department. The Department also runs outlying dispensaries at Raipur and Sarola.

In 1960-61, the veterinary hospitals and dispensaries (excluding outlying dispensaries) under the Department's control treated a total of 36,055 cases, performed 7,872 castrations and 54,346 inoculations, supplied medicine in 24,373 cases and dealt effectively with 83 outbreaks of contagious diseases which had affected 113 villages and over 2,591 animals. The four outlying dispensaries treated a total of 2,734 cases, and performed 1,455 castrations.

FORESTRY

Economic Aspect

In State times, due to meagre financial resources very little was done towards the conservation and improvement of the forests except in the areas demarcated for *shikar*. There were no regular maps or working plans. In the *jagirdari* areas, trees were indiscriminately cut through contractors and over-grazing was the rule rather than the exception. This resulted in the denudation of large areas of forest. Due to poor management in the past, therefore, the forests are much less of an economic asset than they should be.

The position, however, is steadily improving. In 1957-58, the total revenue from forests in the area was Rs. 2,68,175, in 1958-59 it was Rs. 3,12,311, in 1959-60 it was Rs. 2,65,241 and in 1960-61 it was Rs. 2,71,962.

Exploitation: The forests are exploited through contractors under the coppice with standard system in a rotation of 40 years. Under this system, a forest area is divided into 40 equally productive coupes, the calculations being made on a sustained yield basis, and the coupes are marked for felling by rotation. In the 41 st. year the coupe marked for felling is again cut and the process is repeated. Thus the trees are allowed an undisturbed 40 years of growth. Now the fellings, to meet the bonafide requirements of the cultivators, are done by the department to the extent of approximately 3,000 acres a year. There is a sanctioned working plan for this division and the areas are felled or planted as per its prescriptions.

However, certain trees like acacia catechu (*khair*) are felled on a different basis. *Khair* is cut on a 10-year rotation for the extraction of Katha, but trees less than one foot in girth (measured at chest height) are spared.

Where grass is not collected departmentally as a reserve against famine, the *birs* are sold by public auction for grazing and grass cutting. Grazing is also allowed in forest areas on payment of fees.

Forest produce is transported to the nearest railway station or consuming centre by truck or bullock-cart. All the auctioned areas are easily accessible in the dry season.

Principal Products

The chief useful trees of the Jhalawar forests are:

Anogeisus pendula (kaldi): The wood of this tree is used for fuel and for the manufacture of charcoal. Some agricultural implements are also made from it. Trees with a good bole formation are converted into *ballies* poles.

Acacia catechu (khair): The weight of the wood varies with the locality, the average being about 60 lbs. per cu. ft. It is porous and the pores hold the white substance called catechu, which is released by boiling chips of the wood in earthen pots, and draining off into a specially prepared sandy trough. The wood itself is used to make rice pestles and sugarcane and oilseed crushers.

Acacia arabica (babul): The weight of this wood is about 55 lbs. per cu. ft. It is very durable and is used for wheels, well supports and pulleys, sugar and oil presses and agricultural implements. The pods make excellent fodder for goats and the bark is used in tanning.

Diospyros melanoxylon (tendu): The weight is about 80 lbs. per cu. ft. and the wood is very durable. Oil extracted from the seeds is used in medicine. However, the main value of the tree lies in its leaves, which are used for making *bidis*.

Bassia latifolia (Mohwa): The weight is about 65 lbs. per cu. ft. The flowers are eaten, raw or cooked and the fruit produces a thick, edible oil. By distillation of the flowers a strong alcoholic substance is produced.

Lannea grandis (gurjan): This tree is tapped in April and May for gum.

Aegle marmelos (bili): The weight is 50 to 60 lbs. per cu. ft. It is used for building purposes and the pulp of the fruit is a valuable specific for dysentery.

Tectona grandis (sagwan) : The teak is not of the best quality but is useful for house construction, furniture, etc. The leaves are used for thatching.

Sterculia urens (kadia): A white clear gum known as *katira* is extracted from this tree. The bark is used in medicine.

Buchanania latifolia (achar): This wood is in demand for the manufacture of boxes, doors and furniture and the bark is used in tanning. The fruit has a pleasant sweet-acid flavour.

Terminalia tementosa (sadar): This is a strong wood used in house construction and for making agricultural implements. It is also used as fuel and for making charcoal.

Terminalia bellerica (bahera): This is used for light construction and packing cases. The fruit is an astringent and laxative.

Terminalia arjuna (kohra): This is used for fuel and the making of charcoal and also in house construction. The bark is used in tanning and sometimes in dyeing.

Zizyphus xylopyra (gaibor): The bark is used by tanners and the leaves as fodder. The fruit yields a black dye.

Butea frondosa (palas): The seeds have a medicinal value and lac is collected from the branches. The wood itself is hard and is used for well supports while the broad leaves are used as platters and as buffalo fodder.

Other useful varieties are: *Pterocarupus marcupium* (bija) which exudes a red gum which has astringent properties, *holoptelea integrifolia* (chural) used in making carts, and *lagers troamia parviflora* (Kaljharia) used in the manufacture of agricultural implements and the leaves of which are used in tanning.

Apart from the *bahera*, *bili* and *kada* trees, the following trees and plants are of medicinal value:—

(1) *Adhatoda vasica* (adusa)—used to combat fevers and swellings.

(2) *Phyllanthus emblicium* (amla)—asthma and coughs.

(3) *Holarrhena* (indrajao)—dysentery.

(4) *Holioteres isora* (marorphali)—intestinal complaints.

In addition, the forests produce items such as honey, wax, horns and gum.

Forest Department

The whole of Rajasthan has been divided into 13 forest divisions. Though Jhalawar is one of the smaller districts, it is well wooded so that the Jhalawar forest division covers only this district and a part of Sangod tehsil of Kota. The departmental staff in the area comprises a Divisional Forest Officer, seven rangers, three deputy rangers, 15 foresters, 17 head guards and 97 forest guards plus clerical staff.

Functions: Each of the seven ranges has a staff of protection officers comprising foresters, head guards and forest guards under a ranger or deputy ranger, the number of each category varying according to the extent and density of the forest.

The forest guards patrol regularly to prevent illicit felling of trees and illicit grazing. During the summer they keep a strict watch for forest fires. The head guards supervise the work of the forest guards, issue permits and check the produce extracted by permit-holders.

Each forester has a number of head guards and forest guards working under him. He checks the permits issued by the head guards and makes frequent tours to ensure that the forest laws are being observed. The range officer is responsible for the protection of and realisation of revenue in the range as a whole. He is directly responsible to the Divisional Forest Officer.

Improvement: In addition to the protection of the existing forest area, an area of 1,400 acres has been taken under plantation since 1955-56. A further 2,270 acres, comprising 1,170 acres of *tendu*, 1,100 acres of bamboo and 270 acres of timber trees have been taken under cultural operations since 1956-57. In cultural operations, dead, dying, diseased and malformed trees are cut in order to clear the way for healthy, straight coppice shoots.

Training School: There was a Forest Guards' Training School at Jhalawar which had an Instructor and an Assistant Instructor. The school was started in April 1954. The period of training was three months. By June 1960, a total number of 421 forest guards had passed out of the school. The school was closed in March, 1961.

Nurseries: The following forest nurseries are in existence in the area:—

Site	Inauguration	Area
Jhalawar	1954-55	5 acres
Aklora	1954-55	2 acres
Raen Basera (Jhalawar)	1958-59	10 acres

Through the Departments of Agriculture, Animal Husbandry, the community development programme and, latterly, through the newly formed panchayat samitis active assistance is being given to the village people to increase crop production and improve their animals. Various types of help, such as distribution of improved seeds, fertilizers and implements, protection against crop pests and diseases and steps to improve cattle breeds and veterinary facilities have been described already at the appropriate places.

In addition, the Agricultural Department organizes demonstrations on selected fields so that the cultivators may see with their own eyes the utility of better seeds, fertilizers and improved methods of cultivation. As regards seeds, in this district demonstration plots have been sown with improved varieties of wheat, maize, cotton and paddy. The fertilizer demonstrations are intended to ascertain the effect of various types of fertilizer, such as ammonium sulphate, ammonium sulphate nitrate, urea, etc. (the nitrogenous fertilizers) and phosphatic fertilizers on different crops. A comparative study of the effects of nitrogenous and phosphatic fertilizers is also conducted in some areas. The experiments in scientific methods of cultivation include line sowing (the results are compared with those of adjacent broadcast—sown plots), seed rate trials and use of improved implements. In all between 1956-57 and 1960-61, a total of 816 demonstrations were organized.

At present the demonstrations are carried out on the fields of cultivators. However, two demonstration farms are to be set up, one at Khanpur and the other near Borda village in Aklera tehsil. On these farms, demonstration and research work and seed multiplication will be conducted.

The Department also disburses loans for agricultural improvement under the Grow More Food and other programmes.

The various types of loans are as follows:—

<i>Item</i>	<i>Limit</i>	<i>Recovery</i>
Wells	Rs. 2,000 per well	8 years
Persian Wheels	75% of cost	8 years
Pumping sets	50% of cost	8 years
Tractors	50% of cost	8 years
Orchard	Rs. 300/- per acre	After five years in 10 half-yearly instalments.

Traditional forms of aid, such as *taccavi* loans and revenue remissions in bad years are being continued.

Loans given to agriculturists in the period 1954 to 1959 were as follows (figures in Rs.):—

Type of Loan

Year	Taccavi	G. M. F.	Pumps	Floods & Fire	Fruit Plantation
1954-55	35,000	2,04,500	—	—	—
1955-56	75,000	1,74,000	600	—	—
1956-57	49,000	1,01,600	—	—	—
1957-58	53,000	97,145	5,000	—	4,900
1958-59	1,66,000	1,30,500	2,000	2,810	2,700

Since the year, 1959, the work of distribution of loan to agriculturists has been entrusted to Panchayat Samitis. The details of the loans advanced to the agriculturists in the district under Grow More Food and Fruit Development schemes by all the Panchayat Samitis in the district, in the years, 1959-60 and 1960-61 are as follows:—

(In Rupees)

Year	Grow More Food			
	Construction of wells	Pumping sets	Persian wheels	Fruit Plantation
1959-60	1,84,000	5,000	—	3,600
1960-61	25,000	10,000	2,000	6,000

Pestilence: No adequate flood control measures have yet been devised in the district and annually the *nalas* and rivers become raging torrents in the monsoon, causing considerable damage to crops in the riverine tracts. Fortunately, most of the rivers have high banks, otherwise the damage would be even greater.

Till recently, no reliable statistics have been maintained in regard to floods and famines. Such information as can be gleaned is obtained from records relating to remissions of land revenue. The earliest of such references goes back to the year 1846, but the cause of the remission of revenue is not stated. Another remission occurred in 1855 and is stated to have been due to floods and blight. There was a third remission in 1862. However, judging by the revenue lost, on none of these occasions was the distress general throughout the

state, the highest loss, that of 1855, amounting to not more than 2 per cent of the total land revenue.

The year 1865-1866 is recorded as a bad one. There were heavy rains in December 1865 and January and February 1866, followed in March by rain, hail and bitter winds, which combined to do much damage both to the autumn harvest and the spring crops.

The Rajputana Famine of 1868 is said to have been lightly felt. There was meagre rain in July, and only a few days of rain in August. The autumn harvest was therefore a failure, but as the spring crops were aided by winter rains the total yield was not very poor. The State made a grant of Rs. 25,000/- for relief purposes and a similar amount, it is said, was contributed by the Seths of Jhalrapatan.

Inadequate rainfall in 1877 caused some distress in the western portion of central Jhalawar, the *kharif* crop being a failure and the *rabi* much below average. A few small relief works were undertaken and food supplied to a limited number of people, but these measures were more for the benefit of migrants from north-east Rajputana than for the local inhabitants.

The records of these disasters are very sketchy and fail to adequately portray the distress caused and make no mention of the loss of human life or livestock.

In 1899-1900, Jhalawar, in common with the other States of Rajputana, was visited by a very severe famine—probably the severest in the whole of the 19th century. Thousands of persons and cattle perished and innumerable people faced privation. The State lost no time in giving relief to the famine-stricken people. Cheap shops were opened and relief works of many kinds were started. The Stratton tank and several others were constructed during this period.

The latest famine on record is that of 1952-53, when the rainfall was scanty over most of the district. A total of Rs. 2,26,801/- was spent in relief measures, as follows:—

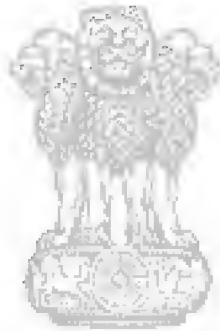
(a) Revenue remissions	Rs. 1,26,441
(b) Grants-in-aid for drinking water supply	Rs. 34,045
(c) Relief works	Rs. 45,500
(d) Taccavi for grass	Rs. 20,815

A list of famines and scarcities in Jhalawar in the present century is given below:—

Name of Tehsil 1	Year 2	Cause 3
Jhalapatan	1900-01	Failure of rains
"	1905	Excessive cold
"	1912	Locusts
"	1916	Hail storms
"	1920	Failure of rains
"	1922	Failure of rains
"	1927	Rust (yeru)
"	1928	Excessive cold
"	1935	Excessive cold
"	1940	Failure of rains
"	1947	Rust
"	1951	Poor rainfall
Asnawar (Sub-tehsil)	1901	Poor rainfall
"	1954	-do-
Pachpahar	1951	-do-
"	1952	-do-
Dag	1901-02	-do-
"	1922-23	-do-
"	1951-52	-do-
Gangadhar	1901	Excessive cold
"	1940-41	Failure of rains
"	1942-43	-do-
"	1951	-do-
Pirawa	1916	-do-
"	1924	-do-
"	1949-50	-do-
Bakani	1905	Excessive cold
"	1928	Rust
"	1939	Failure of rains
"	1942	Rust
"	1951	Failure of rains
Manoharthana	1905	Excessive cold
"	1930	Failure of rains
"	1951	Failure of rains
Aklora	1927-28	-do-
"	1932	-do-
"	1934-35	-do-
"	1941-42	-do-
"	1947	-do-
"	1951	-do-

1	2	3
Khanpur	1906	Failure of rains
"	1928	Rust
"	1934	Failure of rains
"	1940	-do-
"	1942	-do-
"	1948	-do-
"	1952	-do-

The fact that Jhalawar has very rarely had a severe general famine is largely due to its fortunate geographical position near the uplands of Malwa. Some rain falls in parts of the district even in the leanest years. During this century there has not been a single general famine.



सत्यमेव जयते

CHAPTER V

INDUSTRIES

OLD-TIME INDUSTRIES

Situated in a rather secluded corner of Rajasthan, Jhalawar never has been noted for industrial growth.

This does not mean that there have been no industries of note. The black soil of the plateau region is excellent for cotton growing and the weaving of handloom cloth has been carried on for centuries. In the villages and towns a number of cottage industries, such as cloth dyeing and printing, flour-grinding, rice-husking, oil-pressing, gur manufacture, liquor distillation, tanning, shoe-making, pottery, bamboo-work, *bidi* manufacture, wool manufacture, brick-baking and the working of brass, copper and silver have also long been established.

Many of these industries continue to flourish, but some have declined due to the import of cheaper products. The handloom industry, for instance, has suffered much from the competition of cheap mill-made cloth in the past 50 years. Weavers began to desert their traditional occupation so that centres like Chaumahala (Gangadhar) and Jhalrapatan, which boasted thousands of looms at the beginning of the 19th century, had hardly a dozen each at the start of world war II. Since then there has been a partial revival, due at first to the countrywide shortage of cloth and latterly to government patronage, but there is a great deal of leeway yet to be made up.

Similarly, the oil-pressing industry has suffered from the competition of the oil mills of Kota and Baran (Kota District) and the brass and copper industry has declined due to the import of superior products, especially from Jaipur and Moradabad. Dyers, too, have been hard hit by the introduction of cheaper mill products, and the once famous *Jajjam* prints of Dag and Gangadhar have almost completely disappeared. Of the old occupations, only the working of silver has received a fillip due to the departure from fashion of costly jewellery and heavy gold articles.

A few modern industries, such as cotton and flour mills, are now making an appearance in Jhalawar, but in most of them oil engines supply the power.

POWER

Recently (22nd November 1960) hydro-electricity from Gandhi Sagar power house has been supplied in the district. Before this

there were only two power stations in Jhalawar district—one at Jhalawar town itself and the other at Bhawani Mandi, which supplied power to the local population.

At the end of 1959, the Jhalawar power house had a plant of 100 kw. capacity (direct current) from which electricity was supplied to the towns of Jhalawar and Jhalrapatan. Because of the small capacity of the plant, supply to domestic consumers was greatly restricted during daylight hours. In January 1960, however, a new 200 kw. plant (alternating current) was installed, so as to make the supply of electricity adequate for the needs of the two towns.

Current is supplied at the rate of 50 nP. per unit; power supply is charged at 25 nP. per unit up to 5 HP. and 19 nP. per unit above 5 HP. In 1958-59, the total consumption was 1,41,167 units, in 1959-60 it was 1,73,045 units and in 1960-61 the figure rose to 3,73,215 units. With the provision of hydro-electricity consumption is expected to rise steeply in the future. There are already more than 20 power consumers, including the water works, pumping stations and flour mills.

The power house at Bhawani Mandi was established in 1948 and had a generating capacity of 70 kw. Apart from domestic consumption in the town, the power house served three flour mills, a cinema, two water pumps and an ice-candy factory. The total consumption of electricity from the Bhawani Mandi factory is about 1,00,000 units a year. With the construction of Gandhi Sagar Dam these power houses have been changed into distribution centres. Hydro-electricity is received from the Gandhi Sagar Power House and supplied to the consumers through these distribution centres; Jhalawar, Jhalrapatan, Bhawani Mandi, Pachpahar, Jhalawar Road, Sagaria, Shri Chhatarpur, Rajpura, Kaliyakheri, Bhilwari, Bhilwara and Singhania.

In addition to the supply of hydro-electricity from distribution centres, several industries, notably cotton ginning, derive their power needs from oil engines.

MINING

The district is fairly rich in building-stone and also has other mineral resources, but apart from sand-stone they have been only superficially worked in the past. One major problem has been lack of communications. Now that a large road-building programme has been taken up, it should be possible to go ahead rapidly with the exploitation of the district's resources of limestone, sandstone, copper, bauxite, laterite, quartz, etc.

The main workings at present are as follows:—

Hydraulic Lime (Cement): The limestone beds are extensive and the chemical composition approximates to the ideal required for the manufacture of Portland Cement.

The deposits are fairly close to Jhalawar, running for several miles along the river Ahu. They are of an average depth of some 30 ft., the width of the beds being about 300 ft. The quality, low cost of quarrying, abundant supply of water and accessibility make the deposits of considerable value. However, the main workings at present are on the Kota side of the river, where the deposits are considerably larger.

Sandstone: The hilly north-eastern portion of tehsil Jhalrapatan contains vast quantities of good quality sandstone. The colours vary; in some places the stone is greyish or almost white, in others different shades of red and there is also a deep yellow. The sandstone is generally finegrained, compact and very durable, with texture suitable for all kinds of building. Beams exceeding 30ft. in length have been cut, while slabs of various thickness and considerable size, extremely useful for roofing and flooring, are a speciality. The exceptionally good quality has attracted the attention of outside markets. Hand-grinding stones are also exported in large numbers.

Glass bunter sandstone, suitable for the manufacture of glass, is found near Jhalawar town. The production of sandstone in the district in 1960 was 6,93,946 c. ft. tons the sale value of which was Rs. 12,14,405.50. The average number of labourers employed daily in the sandstone quarries was 1,182, including 431 women.

Copper Ore: Some trial pits sunk at different times near Jhalawar town have yielded ores containing malachite, sulphide, azurite and red oxide of copper. No proper survey of the extent of the vein has, however, yet been made. It lies deep and it is felt that exploitation may not be commercially profitable.

Bauxite: Clay highly aluminous and identical composition with bauxite, is found in the vicinity of Pachpahar and also in Dag and Gangadhar tehsils.

Laterite: Small deposits have in the past been worked in Pachpahar, Dag and portions of Gangadhar tehsils.

Quartz: Traces have been found near Jhalawar.

Yellow and Red Ochres: Found in Dag tehsil in small quantities.

Zeolite: Also found in Dag tehsil.

Calcite: Small deposits occur in Dag tehsil and some parts of Jhalrapatan.

White Clay: Suitable for pottery on the wheel and porcelain vessels, this is found in Pachpahar.

Dolomite Clay: This also is found in Pachpahar tehsil.

Clay for fire-proof bricks: Found in large quantities near Dag.

Carbonate of lime: Found near Jhalawar town and Pachpahar.

Calcia: Found in Pachpahar tehsil.

Iron Pyrites: These have been traced in certain wells in Jhalawar town.

Any account of the minerals of the district is necessarily sketchy as no organized survey has ever been undertaken. The workings in most cases are very small and, except in the case of sandstone, there are no reliable figures of production.

INDUSTRIES

(a) Large and Medium

There is not a single industry in the district which can be termed large-scale, although a site has recently been selected for a textile mill at Bhawani Mandi by a leading industrialist. Land has been procured and construction would shortly be started in the year 1961-62, and the mill may go for production by the end of the year 1962. Fourteen hundred spindles and three hundred looms are sanctioned as per licence.

The mill will provide employment to 5,000 workers, and in the increased capacity to 7,000 workers. The mill will cover about 113 bighas of land. Only five industrial units, all of them cotton-ginning, come in the category of medium industries. Two of them are situated at Chaumahala and one each at Dag, Sunel and Bhawani Mandi. All these factories are worked by oil engines. The factory at Bhawani Mandi and one of the two at Chaumahala have in addition cotton presses.

(b) Small Industries

Ginning: There are several smaller ginning factories in the black cotton soil region, and in some the oil engines are also used

for other operations such as oil-pressing and flour-grinding. These smaller factories are at Dag (1), Sunel (1), Pirawa (1), Manoharthana (2) one of which also has a rice roller, Bhawani Mandi (1) in conjunction with an oil-presser and ice-factory, Jhalawar (1) with an oil mill, Bakani (1) with flour mill, Sunel (1) with an oil mill, Raipur (1) with a flour mill and Jhalrapatan (1). Each of these factories has less than 20 gins except in Jhalawar company at Bhawani Mandi having 40 gins.

Cotton is ginned on a cottage industry basis with the help of the *charkha*. The *charkha* gin consists of two small rollers about a foot long, one of iron and the other of wood, each with one end pivoted on a screw and so geared that, when the wooden roller is turned by a handle, the other turns in the opposite direction. When seed cotton is fed between the rollers the fibres are drawn forward and torn away from the seeds. Four to five pounds of ginned cotton fibre can be turned out from one *charkha* by a single worker in a day.

The ginning industry is of a seasonal character and the work closely follows the harvesting of cotton. It is not carried out throughout the year because the quality of cotton deteriorates in the high summer temperatures. The total number of working days in the ginning season is about 150; in some areas it does not exceed 100 days.

The percentage of seed cotton treated in indigenous gins is, however, small. The bulk of the cotton is ginned on a factory scale by power-driven machinery. Two types of gins are employed, roller gins and saw gins. The former are more common in this district.

The ginning factories are provided with a pre-cleaner for removing trash, leaves, hul segments, dust, etc; and for opening the matted locks of the *kapas*. The cotton is opened by breaker rollers, spiked cylinders or lickers-in, as the case may be, and the dust sucked away by a fan or removed by a screw conveyor along with other trash. The seed cotton is fed either through a chute or by a lattice feeder.

The gin most commonly used is the Maccarthy gin. The rollers are made up of a series of circular compressed washers cut from leather, wood or cardboard. The roller presses against a fixed doctor knife blade, while a beater knife moves up and down close to the doctor knife and overlapping it over an adjustable distance called the 'overlap'. In the double acting gin, two beater knives which rise and fall alternately at equal speeds are provided. The feeding arrangement in the single roller gin is a fixed grid; in the double roller

gin a grid with a reciprocating action of the beater knife falls through the grid into a box. The ginned fibre moves out on the other side of the revolving roller.

The ginned cotton is marketed in the form of pressed bales. The cotton is passed through an opener and beaten by machine or hand to separate extraneous material. For transporting ginned cotton to the pressing factories, loose bales (*hora*) are made by pressing the cotton into sacks and trampling. Each *hora* contains 200-300 lbs. of cotton. Compressed bales are made in screw presses, hydraulic presses or geared presses. Hydraulic presses, operated by steam or electricity are most commonly used. They consist of hydraulic cylinders, baling chambers and loose cotton boxes arranged in a line. The backward stroke of the ram of the hydraulic cylinder draws the cotton from the loose cotton box into the baling chamber and the forward stroke of the ram compresses the cotton, which is then wrapped in hessian and secured by hoops. While the cotton is being compressed in the baling chamber, the loose cotton box is filled and kept ready for the second backward stroke of the ram. As many as 50 bales (each 400 lbs.) can be pressed in an hour.

There are three pressing factories in the district, two at Bhawani Mandi and one at Chaumahala.

Flour Mills: Grinding of grain by hand-operated mill-stones is a traditional village occupation and still persists. In the past 40 years, however, flour mills using oil engines have sprung up in the towns and many big villages. Many of these mills have small engines of about 10 h.p., but there are a number of bigger mills using more powerful engines which grind not only grain and pulses but also spices and salt. A few have rice-husking machines attached. Altogether, there are about 75 flour mills in the district. The bigger ones are at Dag (3), Bakani, Raipur (2), Bhawani Mandi, Khanpur, Aklera and Jhalawar.

There are two plants for *dal* at Bhawani Mandi and one at Khanpur. One Khandsari unit with power crusher is at Village Mandawar in Jhalrapatan tehsil. Khanpur also has a sugarcane-crushing mill. This mill is run by *Gur* and *Khandsari* co-operative society under the scheme of Khadi and Village Industry Board.

Oil: Another traditional occupation which has in some places assumed the proportions of a small scale industry is the extraction of oil from seed. Jhalawar is rich in oilseeds and every big village has an oilman or two. In the Census of 1951, 540 persons were

recorded as self-supporting oilmen. These oilmen still use an old-type *ghani* made of wood and worked by a bullock. Of late their numbers have been dwindling due to competition from engine-operated oil mills. There are two mills in Bhawani Mandi, and one each at Jhalawar, Chaumahala, Sunel and Khanpur. They in turn are being affected by the competition of the Kota and Baran mills.

In the *ghanis* and mills, linseed, *til*, poppy seeds and *mahuwa* seeds are pressed to extract oil. On an average, an oilman feeds seven to eight seers of seed into his *ghani* per day, producing about three seers of oil and four seers of cake. He generally works throughout the year, and for an investment of Rs. 300 to 400 on a *ghani* can earn about Rs. 3/- per day. There is much scope here for the formation of co-operative societies which would help oilmen buy seeds at reasonable rates and market the products. At the end of 1960-61, the number of *tel ghani* co-operative societies was 18 with membership of 285.

Saw mills: There are 10 saw mills in the district, five at Bhawani Mandi, two at Chaumahala and one each at Khanpur, Aklera and Manoharthana. All are operated by means of oil engines. The mills at Khanpur and Aklera are combined saw and flour mills.

Others: Other small power-operated industries include rice hullers attached with almost all flour mills in the towns.

The Jhalawar shoe factory, only recently started, is producing a wide variety of modern footwear which is gaining in popularity at the expense of the more fancy, but less durable types which have for many years been produced in the towns. Smaller workshops have been established at Jhalrapatan and Bhawani Mandi. Buffalo hides for the soles of shoes and *chappals* are prepared locally and also imported from Agra, Kanpur and Jullundur. The uppers, too, are imported.

The engineering works at Bhawani Mandi were established in 1952. The machinery consists of two lathe machines, a drilling machine and a small *kapala*. Spare parts of cotton gins, sugarcane crushers and oil engines are manufactured in the works. Recently (1960-61) Surendar Engineering Works has been started at Bhawani Mandi and one each at Chaumahala and Khanpur, the last one is specialized in manufacturing winnowing machines.

(c) Cottage Industries

Leather work: While modern footwear is gaining popularity, there is still a large section of the urban population, and the whole

of the rural population, which still prefers shoes of the old types. Shoe-making is still an important cottage industry. The workers generally live in the towns, but usually in every big village there are one or two families of leather-workers supplying local needs.

The shoes made range from the roughly tanned, utility shoes used by the villagers for daily wear to light, fancy shoes with heavily embroidered uppers of skin (often deer skin) or velvet. Owing to the change in the tastes of the people for modern (western) types of shoes, the demand for fancy shoes is, however, declining. The leather artisan works in his own house assisted by his family. He uses local leather except when making quality shoes. His tools are the *ari* (awl), *rapi* (knife), *summa* (hammer), a flat piece of stone on which he works and a piece of granulated stone to whet his *rapi*. He keeps a big needle to sew the leather and a *katarni* to carve out the embroidery pattern.

A worker assisted by his wife can make a pair of shoes daily which brings him a rupee or two. He earns more when the demand is brisk. The demand increases in the months of October and November after the rains, in April and May, when it is very hot, and in the marriage season.

In the villages it is usual for the producer to sell his goods directly to the consumer. If he has spare goods he brings them to the weekly markets and the annual fairs. The financial weakness of the leather worker often drives him into the clutches of the money-lenders, who may take over the business and employ the artisan on a daily wage or piece-rate basis. In either case he has to work long hours with little reward. As in many other spheres of economic life where the worker is weak and exploited, co-operative societies could be of great service to the workers and the industry. At the end of 1960-61, the total number of co-operative societies in the sphere of leather works was 19 with total membership of 301.

Tanning: In all the towns and bigger villages there are tanners. As yet there is no tannig workshop, though if one were established it would be certain to prosper.

The tanners usually reside near water, a plentiful supply of which is essential for their work. The materials used are raw hides, *babul* bark, *dhokra* leaves and lime. Two or three lime pits as well as watering tanks have to be prepared. The tools of the trade are the awl, *rapi* and the leaves of date palms for stitching. The cost of these tools and materials amounts to about Rs. 100/-.

On an average, a family of three or four can tan 15 hides per month, the cost of preparation of which is about Rs. 400/-, including household expenses. The bones and hair of the animals are wasted, no attempt being made to utilize them for such purposes as glue and brushes. The market for the tanned hides is usually local. They are sold to the village shoe-makers or to agriculturists who use them for *charas* (leather water-lifts). Tanners are a poor class, and the necessity of selling quickly in order to buy fresh material places them in a bad bargaining position vis-a-vis the consumers. Dealers, especially are quick to realize this and often buy stocks at low prices which they sell at considerable profit.

Tanners generally work from 7 O'clock in the morning till 4 O'clock in the evening with a short break at mid-day. They work throughout the year except in the rainy season. Lack of finance sometimes keeps tanner idle, and then he has to seek work on a farm. Here, too, co-operative societies could be of great assistance.

There is a class of people engaged in tanning goat skins. They are called *Khatiks*. They are however, few in number and many having a side business as butchers. For their work they do not make use of lime pits but instead use *rabri* (cooked jowar paste) to remove the hair. In tanning they use *har* and *baheda* in place of *babul* bark and *dhokra* leaves.

Handloom Industry: Up to the end of the 19th century, handloom weaving was a flourishing industry. With the introduction of mill-made cloth, the industry declined and large numbers of weavers sought other occupations. It was not till World War II caused a sudden shortage of cloth that the industry was able to climb back on the road to recovery. The *Balais* of Chaumahala and the *Julahas* of Jhalawar and other tehsils took up the work again. A small yarn factory was opened at Jhalawar and the *Kolis*, *Julahas* and *Balais* were supplied yarn to prepare handloom cloth. The industry again suffered a temporary setback after the war, when the production of mill cloth rose rapidly, but the Government stepped in with protective measures and the decline was halted. Handloom cloth has always been popular in the villages and large quantities are sold in the weekly markets and annual fairs. The *razais* of the village of Sarod in Pachpahar, the sheets of Dag and Gangadhar and the *dorarias* of Aklera and Manoharthana are much in demand.

Yarn for the handlooms is spun locally by village women on *charkhas*. Of late, home-spun yarn has been enduring competition from yarn spun in the mills. Efforts are now being made to introduce the *ambar charkha*.

The industry is a full-time one and is carried on throughout the year. Generally the whole family works; weaving is done by the men, the women being relegated to subsidiary functions like sorting, winding, sizing, finishing, etc. The weavers are generally financed by local money-lenders on exorbitant terms. They are badly in need of help from co-operative agencies. At the end of 1960-61, the total number of weavers co-operative societies was 10, with membership of 179. To strengthen the financial position of the handloom weaving societies, a share capital loan of Rs. 983 was given to five societies by 1960-61 and working capital loan of Rs. 2,800 was given to one society by the Handloom Board. The working capital loan for other co-operative societies will be arranged by the Reserve Bank, through the Central Co-operative Bank as per changed pattern. One powerloom co-operative society was organised at Jhalrapatan in December 1960.

Dyeing and Printing: A few families of dyers are to be found at every large centre of population. They are called *Rangrez* or *Neelgars*. Formerly there were some dyers and printers called *Chheepas*, but they have virtually disappeared. These people used to prepare varieties of cloth called *choonri*, *pomcha* and *saotah* used by rural women, but such cloth is now rarely found. Similarly, the printed flower cloth, called *jajam* of Dag and Gangadhar has almost disappeared in competition with goods imported from Agra and Madras. Covers used for *razais* or quilts, formerly printed at Dag and Gangadhar, have also been replaced by mill-made printed cloth. Those engaged in this industry have either shifted their homes or taken up other occupations. The equipment of the dyers consists of metals pots and pans plus a few earthen pots for water. The materials used are dye and wheat flour for sizing. The amount of work varies according to the social season. During the marriage season and on festival days there is naturally more work. Hence the income of the dyers is not regular.

Smithy: There are numbers of goldsmiths in the towns, but even those who call themselves as such, work more in silver than gold. They are widely distributed and in the census of 1951 numbered 485. The smiths charge a fixed rate per tola for silver or gold work. The rate in the towns is 3 annas per tola for silver and Re. 1/- for gold. Fine ornaments cost more.

The artisan usually works in his own house assisted by the male members of his family. The occupation is hereditary. The tools consist of an anvil, hammer, tongs, nippers, pincers, pots, country-made crucibles and blow-pipes (this last is now being replaced by

bellows) and equipment required for ornamental purposes. Altogether these items cost Rs. 60/- to Rs. 80/.

The demand for jewellery has undergone considerable changes during the past few decades. With the advent of British rule in the country, costly jewellery and heavy gold ornaments gradually went out of fashion. The high prices of gold after 1931 also affected the demand. Cheaper and lighter ornaments now hold the field and plain neckwear in the place of the old *kanthis*, *doras*, *bhujbandh* and *kadas*. Silver ornaments have been ousting those of gold in the rural areas, which are inhabited by the poorer sections of the community.

There is a machine shop at Jhalawar for drawing threads of silver. It is much patronized by smiths who get solid bars drawn into wires of thickness according to their choice. Wires of gold are still drawn according to the old process. This consists of first heating the gold piece into a long bar, which is then drawn through narrow holes of the required fineness.

Then there are the blacksmiths. Every town and big village has a number of *lohar* families, the total number of such smiths in 1951 being 467. A class of people called *Gadolia Lohars*, about whom more is said in the gazetteer for Chittor district, visit the village periodically. They buy scrap iron, out of which they manufacture agricultural implements and other articles of daily use. They are itinerant smiths. In some places such as Jhalawar, Jhalrapatan and in the village of Modi in Bakani tehsil there are Mohammedan *lohars* who manufacture iron and copper articles and also repair guns. In the villages they repair agricultural implements and receive payment in grain.

In the towns it is usually for blacksmiths to own their own shops. They make utensils like *chalnis* (Sieves), *tawas* (flat pans), *kadhais* (frying pans), large size *kadhais* for making *gur* and iron buckets for drawing water. They also undertake repairs. Displaced persons from Pakistan are also engaged in this occupation. Their workshops turn out buckets, cash boxes, trunks, etc.

Repair work and the making of minor agricultural implements is done with scrap metal. The tools used are mostly of the old type and consist of hammers, an anvil, a furnace and cutters. The cost of these is about Rs. 50/- for each establishment.

Brass and Copper: There are a number of *thathera* and *lohar* families living in the towns of Jhalrapatan and Khanpur who manufacture brass and copper utensils. The town was once the chief trade centre of the State for such articles. The industry has declined owing to large imports from Jaipur, Moradabad and elsewhere so that, in the census of 1951, it could only boast of 59 workers. Sheets of brass and copper are imported from Bombay for manufacture into *thalis*, *lotas*, *katories*, *charas* and *charis*. The other materials required are charcoal, wood, tin and borax for soldering. The common tools used are hammers, anvils, cutters and bellows.

Some manufacturers have their own retail shops while other sell their products to a class of traders known as *Kaseras*.

Gun-Capes: In Jhalawar town there are three small industries for manufacturing gun-capes with a total capacity of manufacturing 22,000 gun-capes boxes. While preparing gun-capes brass sheet is cut by punch machine and *phul phankri* is prepared. By second punch machine these *phuls* are made red by some *masala* just like brass. Then they are rounded in second dye by putting *Khar* into it. Thus they get the shape of capes. They are again dyed and polished to give red colour. After this, round tablets of *Kathir KV Pathi* are cut with the help of machine. A mixture is then prepared of potassium chloride, *mensal*, *gam*, *chapri*, spirit and soot. One labourer in eight hours fills 16 packets of 250 capes with this mixture. After this, these capes are dried in shade for one week. Then these capes are ready for use and packed in tin casings (each packet containing 250 capes). The speciality of these capes is that they remain in working order even when wet. For supply the proprietor has to obtain a certificate under rule number 37 Arms Act of 1951, Form No. 1, from the District Magistrate in whose district the goods are to be supplied. After this the local District Magistrate issues a transport licence under Form 7, rule 21 of the Arms Act of 1951. Its fee per parcel is Rs. 10/-.

The rates of the capes are as follows:—

Small size (No. 26) = Rs. 7/- per thousand

Large size (No. 16½) = Rs. 9/- per thousand

The goods are sent to Delhi, Bombay, Ajmer and some towns of Uttar Pradesh.

Brick and Kaveloo-making Industry: This industry is carried on by a class called *Kumhars*. The bricks they make are used for

mud huts. In every big village there is at least one family of *Kumhars* engaged in making *kaveloos*, and the total number of persons engaged in this work is much larger than that engaged in any other industry except agriculture. The raw material required is soft clay found in or near the bed of a pond or rivulet, where water is also available. The only other material required for *kaveloos* is fuel for baking. For this, cowdung or wood found in the forest is used. For the manufacture of bricks, a rectangular wooden frame is also necessary. Thus the *Kumhars* require little or no capital. The man digs the earth and his wife carries it to the manufacturing site. A single worker can make from 200 to 300 *kaveloos* a day and earn Rs. 2/- to 4/-. The bricks and *kaveloos* are baked in a kiln prepared by the worker himself. The work is carried on only in summer, from April to June. For the remaining part of the year, the *Kumhar* works on a farm or does some other casual labour.

Building: The 1951 census records the number of persons engaged in the construction and maintenance of buildings as 2,652. Most reside in Jhalawar, Jhalrapatan and Bhawani Mandi. Many classes of skilled workers find employment in this industry. They comprise engineers, overseers, *mistris*, masons, carpenters and a class of workers expert in digging wells. Unskilled workers do the manual labour of transporting materials and they also assist the carpenters and masons. Whenever any construction work is to be undertaken, all these classes of workers are hired by the contractor selected for the job.

There are many contractors in the district, both big and small. The smaller ones undertake repair and other minor works or act as sub-contractors. The big contractors usually keep a number of permanent employees who are on call in an emergency. Most of the workers are, however, engaged on a contract basis or on daily wages. The number of Co-operative Societies by the end of 1960-61 in this field was four with the membership of 162.

The engineers and expert *mistris* prepare the plan in consultation with the customer. The overseers, or the contractors themselves, supervise the work. They do the work of building, dressing, plastering and flooring. The carpenters do the wood-work, such as construction of doors and window-frames. The unskilled labourers do the manual work of carrying stones, mixing lime and cement, etc. Many of these are women.

There is a certain class of people called *Chuwals* whose work is to carry heavy stones to the upper part of the building. They

The skilled labourer earns Rs. 3/- to Rs. 4/- per day or even more if the construction site is far from his home and the market. A semi-skilled worker earns Rs. 1.25 to Rs. 1.50; a woman 75 nP and from 50 nP to 75 nP. per day.

Carpentry: Carpenters are found everywhere. In the rural areas they are needed for the making and repair of agricultural implements and bullock carts, and in the towns for making various articles of daily use, including furniture. The Census of 1951 recorded a population number as 503. In all tehsil towns and in large villages there are families of carpenters. Every big village or group of villages has a carpenter who repairs and supplies agricultural implements, the payment being usually made in kind.

The carpenter needs wood, nails, screws and varnish. Hardwood is imported for fine furniture, while local trees supply wood for other purposes. The tools commonly used are planes, chisels, hammers, pliers, saws, etc. The wood is usually cut into pieces of the required size by saws drawn by men, as there are few sawmills in the district.

Generally, carpenters accept orders on their own shop. Some accept work on site on a daily wage basis. Furniture-making as a special branch of the carpenter's business, is not in a flourishing condition in Jhalawar as there are well established furniture shops in Kota, 50 miles away. There are, however, three large works in Jhalawar, one at Bhawani Mandi and one at Chaumahala which make furniture.

Skilled carpenters earn Rs. 60/- to Rs. 100/- a month. In the rural areas the local carpenter does all the wood-work of the cultivators. He is his own master and deals directly with the cultivators. His monthly income varies from Rs. 50/- to Rs. 70/-, most of which is received in kind. The rainy season is a slack period.

Comb-making: This is one of the oldest cottage industries in the district and is carried on by a class of people called *Ghatgias*. They make combs out of horn, but their product is steadily losing ground in the face of competition from cheaper and better combs.

The tools of comb-maker are somewhat akin to those of an ordinary carpenter, but are finer. The essential tools are a chisel of different sizes and a few files and vices. The horn is first soaked in water for two or three days to render it pliable. It is then

into pieces of the required size. Each piece is sawn while held firmly in a vice. The comb is then filled, rubbed and polished. Sometimes the ends and sides are decorated with carvings.

Pottery: As with *Kaveloo*-making this is a traditional occupation of the *Kumhars*. In the Census of 1951, there were 974 self-supporting persons engaged in the industry.

The equipment of the potter consists of little more than the traditional potter's wheel. The main raw material required, apart from fuel for baking, is suitable earth, which is mixed with horse or ass dung and soaked for a time in water. The mixture is then kneaded till it is of the required consistency. A glaze finish is given to the superior types of pottery.

The main articles produced are water vessels called *surahis* and *matkis*, for which there is great demand in summer. The potters also make *chilams* (smoking pipes) for *hukkas*, pots for storing *ghee* and oil, plates and flowerpots. Some make earthen toys to be sold at fairs and festivals.

There is a considerable local demand for pottery and large quantities are also sold at the weekly markets and annual fairs to outside buyers. After deducting expenses, a family of two workers can earn Re. 1/- to Rs. 1-8-0 daily. The work is, however, seasonal; in the rainy season the potters generally remain idle. In order to introduce new designs and items of clay pottery, a training centre has been started by the panchayat samiti, Manoharthana and as result of which new items like flowerpots, *surahi*, and cup saucers are being made.

Rope-making: This is a truly cottage industry, for it is the general practice among cultivators to occupy their leisure hours in the slack season by making ropes. The raw material is hemp, which the cultivator produces in his own field or buys from other cultivators. In the towns, the professional rope-makers are mostly Muslims. Generally, however, these people concentrate on making rough carpets and *niwar* for beds, which they weave on handlooms.

Apart from the ordinary villager, who makes ropes for his own use, in certain villages people grow hemp and make ropes to sell in the market. Govindpura in Jhalrapatan tehsil is one such village. There is a class of people called *Koochbandas* who move from village to village making ropes from rags of jute sacks and goat's hair and sell these to the villagers. These people are very poor and have

very little to invest in their business. The tools used are a wheel and a few iron pegs to tie the ends of ropes while manufacturing them.

Soap-making: There are four soap units, two at Bhawani Mandi and one each at Jhalawar and Asnawar. Three of the soap works are of fairly large size. The equipment consists of big iron pans in which the mixture is placed and a furnace called a *bhatti* over which the mixture is boiled. The basic raw material required is vegetable oil, preferably linseed oil. *Til* oil is also used. Other requirements are caustic soda, sodium silicate and soap-stone. The raw materials are locally bought or obtained from wholesale dealers in Bhawani Mandi and Jhalrapatan. The main product is laundry soap. This is sold in the form of cakes and bars.

Lac Bangle Industry: This is one of the oldest cottage industries in the district and is followed by a class of people known as *Lakheras*. In all the tehsil headquarters there are a few shops of *Lakheras* who manufacture bangles of lac or coconut shell.

In the rural areas the women prefer lac bangles to glass ones, but in the towns glass bangles are preferred. In the villages, bangles are worn both on the lower and upper arms. Those worn on the upper arms are called *khanch*; they are made of coconut shell and covered with silver strips. Those worn on the lower arms are made of lac or of coconut shells.

This industry is showing signs of decay due to a change in fashion in favour of bangles made of glass and other materials.

Lac for this industry is obtained locally but is also imported in small quantities. The dyestuffs are imported. The tools used are few and simple. A wooden rod, a pair of tongs and a small open furnace are the main requirements.

Bamboo-work: Bamboo workers are to be found in the towns of Jhalawar, Jhalrapatan and in the sub-tehsil of Asnawar. The bamboos come from the jungles of Asnawar and are also imported through Bhawani Mandi.

The main articles produced are baskets, *chiks*, side covers for bullocks carts, *nais* for seed drilling and articles of household use. The workers are busy for 8 to 10 hours a day and earn about Rs. 50/- a month. Since the worker has to sell his goods by hawking, or to a dealer, he is often forced to sell at a low price in order not to have his funds locked up in unsold goods. On an average a bamboo worker has to buy annually bamboos worth about Rs. 500/-

Bidi-making: The jungles around Jhalawar abound in *tendu* trees, the leaves of which are suited to the manufacture of *bidis*. The 1951 Census records the number employed or engaged in making *bidis* as 115 self-supporting persons. The poorer Mohammedans are generally engaged in this work; their women folk help them.

The marketing of the product is done by dealers who finance the industry. Some hire labour on a cash basis or by providing a certain quantity of leaves and tobacco and demanding in return a fixed number of *bidis*. There are three such *bidi* workshops in Jhalawar town, each employing 15 to 20 persons. A workshop employing 10 workers can produce 2,000 *bidis* a day. The *bidi*-maker sends for tobacco from Bhawani Mandi or Ranganj Mandi (Kota district) or obtains his supplies from dealers in Jhalawar. The *tendu* leaves are plucked locally, and the only tools required are a furnace and metal trays for heating the tobacco. An exceptionally fast worker can produce as many as 500 *bidis* in a day.

Bidi-making is carried on throughout the year. The single worker requires very little capital and even the workshop owner employing 20 workers has a total outlay of only Rs. 200/-.

Gur manufacture: *Gur* is manufactured wherever sugarcane is cultivated, the chief centre being Khanpur. The juice is extracted by the age-old method of *ghanis* of stone drawn by bullocks. The *gur* is taken to the trading centres in carts where it is sold. The amount produced is not sufficient for local consumption and large quantities are imported from Uttar Pradesh. The number of Co-operative Societies in this field in 1960-61 was three with membership of 117.

INDUSTRIAL OUTLOOK

Summing up, at present there is no large-scale industry in Jhalawar, nor have the minerals of the area been exploited. Such medium industries as do exist are largely worked by oil engines. There is a wealth of small and cottage industries, but here too the position has been static for many years in some industries and even centuries in others.

Industrial development is linked with the provision of power and till recently there were only two small thermal power stations in the district, one at Jhalawar and the other at Bhawani Mandi. Their area of coverage was small and the industries served very few. However, with the supply of hydro-electric power with the recent completion of the Gandhi Sagar Dam, it is expected that industrial

LABOUR AND EMPLOYERS' ORGANIZATIONS

As there are no large-scale industries in the district at present, the need for the formation of organizations to protect the interests of employers or workers has not been felt. In fact, there is not a single organization of employers. As for workers' unions, only two are registered—the Pathar Kam Mazdoor Union, Jhalawar and the Harijan Karamchari Union, also of Jhalawar. The former has 22 members and the latter 13, so their influence is extremely limited. The P.&T. and railway workers, of course, have their own unions, but there is no active local leadership and no record of local disputes.

WELFARE OF INDUSTRIAL LABOUR

General Condition

There are very few industrial business employing hired labour and these are to be found only in industries such as ginning and oil-pressing, in flour and saw mills and, of course construction. For the most part, the business unit is still the family and the occupation hereditary. The independent artisan has a life of struggle and though, generally speaking, the cost of his equipment is low, the necessity of selling quickly in order to buy fresh raw material has been his undoing. Most artisans are therefore heavily in debt and many are being compelled to leave the hereditary trades and seek service under small industrialists or in construction work. The average earnings of artisans have been given at the appropriate places. As has been stressed earlier, their salvation lies only through co-operative, supply and marketing agencies.

Those working under a business man or contractor for a fixed wage are better off to the extent that as long as they work there is an assured income. This advantage is, however, counter-balanced by the fact that, in the absence of trade unions, employment is uncertain. Moreover, most employers cannot afford to pay reasonable wages. The Minimum Wages Act has no application here, and the Payment of Wages Act applies only to 10 registered factories. There is also point that the supply of labour far exceeds the demand.

Labour Law:

This rather gloomy picture is not relieved when one considers the application of labour laws in the areas. There are, of course, no labour laws of universal application. Each law has its own sphere of operation, but generally it may be said that the Factories Act is the basic industrial law. The following is a list of factories in Jhalawar registered in the books of the Chief Inspector of Factories and Boilers, Rajasthan, for the year 1961.

**FACTORIES USING POWER AND EMPLOYING 10 OR MORE
WORKERS (S. 2 m (I) OF FACTORIES ACT)**

Cotton Ginning and Bailing

<i>Name</i>	<i>Station</i>	<i>Av. No. of workers</i>
1. Gokuldas Rameshwar Dass Ginning Factory	Pirawa	36§
2. Lal Chand Khyali Ram Ginning Factory	Chaumahala	22§
3. Jhalawar and Co.	Bhawani Mandi	75§
4. Teharli Mulla Hussain Ginning Factory	Chaumahala	37§
5. Shakur Khan Ginning Factory	Dag	15§
6. Tikam Chand Devendra Kumaria D ni Ginning Factory	Jaipur	11§
7. Bharun Cotton Ginning Factory	Gadia	15§
8. Shri Mahalaxmi Cotton Ginning Factory	Dag	11§
Oil mills		
9. Shri Rajendra Jaipuria Oil Mills	Bhawani Mandi	15§
10. Bhawani Industri s Pachpahar Road	-do-	34§
Saw mills		
11. Patel Saw, Flour & Ginning Factory	Bhawani Mandi	7§
Electric Light and Power		
12. Power House Electric Mech. Department	Jhalawar	37§

**FACTORIES NOT USING POWER & EMPLOYING
20 OR MORE WORKERS (S. 2 m (II) OF ACT)**

13. Shri Manorma Bidi Factory	Manoharthana	15§
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**OTHER REGISTERED FACTORIES NOT MEETING THE ABOVE
QUALIFICATIONS (S. 85 OF ACT)**

14. Jorawar Navratanmal Ginning Factory	Raipur	7§
15. Mahaveer Oil and Ginning Mills	Jhalrapatan	6§
16. The Krishna Pulse and Oil Ginning Mills	Bhawani Mandi	5
Saw mills		
17. Kanyiya Lal Dava Ram	Chaumahala	3§
18. M/s Satya Vijay Oil and Saw Mills	Chaumahala	7§
19. Kewda walon ki Factory	Khanpur	5§
20. S ri Vishwa Karma Industrial Co.	Chaumahala	6§
21. M/s Gulab Abbas and Saw Machine	Jhalrapatan	2§

§Estimated.

22. Durga Ka Karbhana	Sunel	5§
23. Ram Kishan Flour and Saw Mill	Asnawar	5

Printing and Binding

24. Laxmi Printing Press	Jhalawar	2
25. Sajaya Printing Press	Jhalrapatan	3§

This means that, in Jhalawar District, the Factories Act, the Maternity Benefits Act and the Payment of Wages Act are applicable only to 12 industrial units. The Minimum Wages Act does not apply to any unit. The scope of the Workmen's Compensation Act and the Industrial Disputes Act is, of course, wider, the former covering contract labour and the latter units such as offices, hospitals, municipalities, etc., which are not registered factories. Mining operations in the district are very limited, so there is little scope for the application of the Employment of Children Act, relating to hazardous occupations.

Of the other legislations for the benefit of workers there are two Acts—the Employees State Insurance Act and the Employees Provident Funds Act—which are directly related to labour welfare. However, neither of them is applicable to any industrial unit in the district. Nor, in the absence of an organised labour force, has the need been felt to set up any special maternity, child care, housing or other labour welfare schemes in the area.

Industrial Employment

The latest authentic industrial employment figures available are those compiled in 1951. In that year there were 11,211 persons (9,311 men and 1,900 women) engaged in various industries throughout the district (Sunel excluded). The detailed figures show why little attention has been paid to labour welfare in the district. The vast majority of workers are their own masters. A total of 153 employers control a labour force of only 882 persons, which by any standards is extremely small.

In the Census report, statistics are given of persons engaged in (i) Processing and Manufacture and (ii) Construction and Utilities. Under the first head, figures are given under three divisions: (a) Food-stuffs, Textiles, Leather and Products thereof, (b) Metals, Chemicals and Products thereof and (c) Processing and Manufacture not elsewhere specified. These divisions are further broken up into groups of industries; in each group figures are given under three heads, viz., (a) Employers, (b) Employees and (c) Independent workers, males and females being shown separately.

The head "Construction and Utilities" is sub-divided only into groups of industries; the arrangement of figures in this follows the pattern adopted for "Processing and Manufacture".

The details are as follows:—

Classification	Total		Employers		Employees		Ind. Workers	
	Male	Female	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9
<i>Foodstuffs, textiles, leather and products thereof</i>	4,121	615	69	2	178	2	3,874	611
1. Food industries otherwise unclassified	141	18	3	—	5	—	133	18
2. Grains and pulses	130	50	12	1	71	1	47	28
3. Vegetable oil & dairy prod.	440	121	8	1	47	—	385	120
4. Sugar Industry	—	—	—	—	—	—	—	—
5. Beverages	17	—	4	—	13	—	—	—
6. Tobacco	108	7	4	—	4	—	100	7
7. Cotton Textiles	434	138	7	—	31	1	396	137

8. Wearing apparel (except footwear) and

manufactures of textiles

1	2	3	4	5	6	7	8	9
<i>Metals, chemicals and products thereof</i>	588	7	10	..	65	1	513	6
1. Manufacture of metal products otherwise unclassified	547	6	8	..	45	..	494	6
2. Iron & Steel (basic manufactures)	..	..	..	..	..	..	..	..
3. Non-ferrous metals (basic manufactures)	..	..	..	..	..	..	..	..
4. Transport equipment	17	..	..	..	5	..	12	..
5. Electrical machinery apparatus appliances and supplies	..	..	..	..	..	..	..	..
6. Machinery (other than electrical machinery) including engineering workshops	..	..	..	..	7	..	..	..
7. Basic industrial chemicals, fertilizers and power alcohol	..	..	..	..	..	..	1	..
8. Medical and pharmaceutical preparations	9	..	1	..	5	..	3	..
9. Manufacture of chemical products otherwise unclassified	7	1	1	..	3	1	3	..
<i>III. Processing and Manufacture not elsewhere specified</i>	2,232	49	68	3	27	1	2,137	493
1. Manufacturing industries otherwise unclassified	607	51	25	..	3	1	579	50
2. Products of petroleum and coal	..	..	..	..	..	..	..	..

3. Bricks, tiles & other structural clay products	35	5	..	..	..	35	5
4. Cement pipes and other cement products	..	..	..	..	..	..	..
5. Non-metallic mineral products	818	212	29	2	4	785	210
6. Rubber products	..	..	..	..	..	..	..
7. Wood & wood products other than more furniture & fixtures	741	188	11	..	12	718	188
8. Furniture & Fixtures	14	..	..	..	..	14	..
9. Paper and paper products	..	..	..	..	..	..	..
10. Printing & allied industries	17	40	3	..	8	6	40
<i>Construction and Utilities</i>	2,370	782	2	..	510	1,858	684
1. Construction and maintenance of works otherwise unclassified	..	..	..	..	..	..	..
2. Construction & maintenance of buildings	2,058	594	2	..	315	1,741	592
3. Construction & maintenance of roads, bridges and other transport works	45	27	..	..	44	1	23
4. Construction & maintenance of telegraph and telephone lines	..	..	..	..	..	..	..
5. Construction & maintenance operations in irrigation & other agricultural works	..	..	..	..	..	..	..

1	2	3	4	5	6	7	8
6. Works & Services electric power and gas supply	40	161	149	4	780	102	8,382
7. Works & services domestic & industrial water supply	1	1	1	1	1	1	1
8. Sanitary works and services, including scavengers	226	161	149	4	780	102	8,382
Grand Total ..	9,311	1,900	149	4	780	102	8,382
							1,794

CHAPTER VI

BANKING, TRADE & COMMERCE

BANKING AND FINANCE

History of Indigenous Banking

Money-lenders have for time immemorial been the traditional suppliers of credit, especially in the rural areas. Long before Jhalawar State came into being in 1838, there existed in this area a class of persons called *Manotidars*, who used to lend money to the cultivators, their system of lending being called *manotidari*. This system had its origin in the Chaumahala area and gradually spread.

It is said that, during the time of the Maharatta ascendancy, the Sondhia, Mina and Bhil cultivators took advantage of the troublous times to avoid payment of dues to the Government. In order to enforce payment, the money-lenders were utilized as rent collectors; these people undertook to pay all dues to the Government on the understanding that the Government would on their part help them in realising rents from the cultivators, the money in this way being treated as loans. A money-lender had to apply to the Government to be declared a *Manotidar*. He then took on himself the responsibility of paying the revenue due from the cultivators at the time of demand and also that of advancing seeds and rations to the cultivators for their maintenance. The cultivator was forced to enter into a contract with the *Manotidar* under which the latter was authorized to take a share of the total produce in lieu of rent.

The system worked satisfactorily for a few years but in time it had the effect of placing the cultivators completely in the power of the *Manotidars*, who had the full support of the administration in their exactions.

In the Chaumahala, the *Manotidars* were authorized to charge 10 to 12½ per cent interest on dues, but in the other *parganas* the rates were 16½, 24 and even 27 per cent. They also advanced seed and cereals to the cultivators on the *sawai-badhi* system, i.e., receiving one and a quarter maunds of grain for one maund advanced, which provided an extra income to them. The rates for the sale of produce were settled by Government Officers, many of whom were hand in glove with the money-lenders.

As time passed, the system of *manotidari* placed the entire body of cultivators in heavy debt, but so strong was the grip of the money-lenders that Capt. H. B. Abbott in his Settlement Report remarked that "even were it so desired, it would be difficult to eradicate this firmly established system; it would seem much better to extend an improved edition of it".

Kashikar Fund: From time to time, laws were passed for the relief of the cultivators, but none of them proved effective till on April 2, 1914, a Fund called the *Kashikar Fund* was started by order of the Government. Under the new scheme every cultivator of Khalsa land (the cultivators of *jagir* land were also allowed to participate) was required to deposit one anna per rupee on the amount of revenue due from him. A committee of officers and cultivators was formed to frame rules for the conduct of business, according to which every cultivator could take a loan out of the Fund at a moderate rate of interest. The system worked so well that within five years the Fund rose to Rs. 71,947-15-4. Later, the rate of collection was reduced to $\frac{1}{2}$ anna in the rupee.

This system continued to operate till 1948, when collections were stopped on February 6. The money in the Fund was distributed among the various tehsils in proportion to the revenue demand.

The final accounts of the Fund at the time of dissolution were:—

Amount collected and income derived there from:	Rs. 4,97,472—1—4
Expenses	Rs. 2,63,191—4—7
Net balance	Rs. 2,94,230—12—9

Of this amount, Rs. 37,853-11-6 stood recoverable from the cultivators as loans advanced.

Borgat system: From time to time, the State was able to ease the burden on the cultivators by providing financial help in the form of *taccavi* loans and remissions of revenue in bad years. Also, up to the end of the 19th century, relief was provided under the *Borgat* system. According to this, the Government held stocks of grain in various tehsils to be advanced to the cultivators for seed purposes and for their maintenance in times of distress. At the time of harvesting a borrower was required to return one and a quarter times the amount taken from the store, the transaction accordingly going by the name *sawai barhi*. The Government also helped the cultivators to obtain loans from the *sahukars* by standing surety.

This system of Borgat continued up to 1899, when the State was partitioned and again in 1903 a somewhat similar system was introduced in the truncated State. A grain store, called the *Panch Bandhar*, was established and every cultivator was required to deposit a seer of grain per maund of the produce of his fields. Soon a large stock accumulated which was advanced to the cultivators as loans for seed and maintenance on the *sawai barhi* system. However, the system soon proved unworkable and in 1906 the store was

abolished and the accumulated grain divided among the cultivators. Thereafter, the only state assistance was by way of *taccavi*, and the cultivators were hard pressed until the introduction of the *Kashikar Fund*.

Indigenous Bankers: While the Manotidars were financing people in the rural areas, there were a number of other indigenous bankers in all the trading centres. It is said that in Jhalrapatan alone there were more than 100 banking shops when the opium trade was flourishing. These indigenous bankers did an enormous volume of business. They advanced loans to the village *sahukars* and big land-owners granted financial accommodation to small traders and merchants. They did considerable inland exchange business with the merchant class by issuing and discounting *hundis* (inland bills of exchange). They also dealt in opium, gold and silver ornaments and advanced loans against those.

The indigenous bankers also received deposits from small traders, dealers and merchants and paid some interest on them. The rate of interest varied from 2 to 3 per cent. They generally advanced short-term loans on personal credit, which were paid in cash but returned both in cash and kind the preference being for repayment in kind if the bankers maintained shops. The rate of interest charged for loans varied between 6 to 12 per cent, according to the credit and business of the borrower, the term of the loan and the security offered.

In recent years there has been a general decline in the *hundi* business of the indigenous bankers. Competition from modern banks has been tending to force them out of this field.

Jhalawar State Bank: Up to 1920, the indigenous bankers were the only financial agencies operating in the towns with the local businessmen and State officials, dealing with the latter, they charged a higher rate of interest, varying from 12 to 24 per cent. In order to provide relief to officials, the Government, therefore, opened a local lending agency out of the funds of the temple of Shri Dwarkadeesh, where the State servants could take loans against the security of their salaries at the rate of 12 per cent per annum. Later a similar agency was opened out of funds deposited in the State Treasury.

In 1931, these arrangements were replaced by the opening of a scheduled bank called the Jhalawar State Bank, with branches at all the tehsil headquarters. The Bank was financed by Government deposits, deposits from the public and by compelling government

servants to contribute an anna in the rupee out of their salaries. The bank continued to function on this basis till the formation of Rajasthan and was ultimately dissolved in 1951, when a branch of the Bank of Rajasthan was opened at headquarters. The following table shows the working during the period 1931-1939:--

(In Rupees)								
No.	Year	Khatas (No.)	Business	Gross profit	Net profit	Fixed deposits	Current accounts	Provident Fund
1.	1931-2	1523	2,83,024	6,609	7,073	3,100	270	13,675
2.	1932-3	2864	2,86,364	12,916	2,179	4,500	5,100	28,803
3.	1933-4	2850	2,75,188	13,586	7,120	25,000	1,702	6,925
4.	1934-5	3311	3,35,579	15,477	4,643	36,745	3,409	46,013
5.	1935-6	3625	3,13,585	18,105	5,880	50,088	16,835	46,089
6.	1936-7	4500	5,34,106	25,256	8,553	1,12,576	10,073	56,293
7.	1937-8	4800	7,12,067	33,518	11,304	1,54,478	27,245	69,618
8.	1938-9	5501	9,65,489	38,473	17,197	2,05,073	48,140	81,168
Total ..			4,63,908	57,949				

Present Facilities

Indebtedness: No credit survey has ever been conducted in this area and it is therefore not possible to gauge the extent of rural and urban indebtedness. There can be no doubt, however, that the financial condition of the people after the application of the tenancy laws and the gradual spreading of the co-operative movement has improved. However, in view of the fact that the agriculturist continues to spend lavishly on such economically unproductive items as marriages and festivals, the role of the money-lender in the villages is still an important one.

In the towns also, the growth of small industries has resulted in increased business for the money-lenders, as the co-operative movement has not yet attained full stature. The chapter on Industries in this gazetteer may be read in this connection.

In the area of the former Kota State which now forms part of this district, indigenous bankers in the past had to meet the competition of the Maharao of Kota's private banking system in the towns and that of the Kota Co-operative Bank in the rural areas. As a result, they were compelled to charge lower rates of interest than their counter parts in the Jhalawar area.

Joint Stock Banks: As stated earlier, the Jhalawar State Bank closed in 1951, its place being taken by a branch of the Bank of Rajasthan. There are at present three branches of the latter bank at Jhalawar, Jhalrapatan and Bhawani Mandi, respectively. There

is also a branch of the Punjab National Bank at Bhawani Mandi. The Jhalawar Central Co-operative Bank has pay offices at Jhalrapatan, Aklera, Khanpur, Bhawani Mandi and Manoharthana. Thus there are very few banks in the district, but at present they are sufficient for an area which is still comparatively backward. There is, of course, no stock exchange or dealings in high finance.

Insurance: There is not a single branch of any company dealing in general insurance. As regards life insurance, the Life Insurance Corporation of India has four agents—one for Bakani, Jhalrapatan and Asnawar; the second for Khanpur, Aklera and Manoharthana; the third for Ranganj Mandi (Kota district), Bhawani Mandi, Sunel, Pirawa and Raipur; and the fourth for the Chaumahala area, including Dag and Gangadhar. In the field of State Insurance, the number of officials insured up to 31st March 1961 was 3,502. The total amount received in the year 1960-61 was Rs. 1,77,074.68.

Co-operative Movement: At the time of the formation of the district in 1948, there were no co-operative credit societies except in the tehsil of Aklera, which were formerly part of Kota State where agricultural credit and weaver's co-operative societies were started in 1916. There were 33 societies working in this tehsil in 1948, with 375 members.

The same year the Government of the United States of Rajasthan passed a Co-operative Ordinance, as a result of which co-operative credit societies were formed under the supervision of the Assistant Registrar, Co-operative Credit Societies, Kota. The first society to be registered was at Pachpahar in May 1949. Later, an Assistant Registrar, Co-operative Societies, was posted at Jhalrapatan. Under him were three Inspectors, one at Jhalrapatan for the tehsils of Jhalrapatan, Pachpahar and Pirawa; the second at Khanpur for tehsil Khanpur; and the third at Aklera for the tehsils of Aklera and Manoharthana. There were eight Assistant Inspectors attached to the Inspectors. Now the Assistant Registrar has Inspectors working at Jhalawar, Jhalrapatan, Pachpahar, Khanpur, Manoharthan, Bakani, Pirawa and Dag. There are 12 Assistant Inspectors, one stationed at each of these places (Jhalrapatan has two) as well as at Asnawar, Aklera and Gangadhar. For audit purposes there is an Audit Assistant at Jhalawar plus Inspectors (Audit) at Jhalawar, Aklera and Khanpur. The Department also has some ministerial staff (an Upper Division Clerk and three Lower Division Clerks).

Jhalawar district, like the other two districts of Kota Division, has fertile soil but the farmers are poor as irrigation facilities are

inadequate. Unlike Kota and Bundi districts, the new Chambal project will not serve Jhalawar in the matter of irrigation and, therefore, aid to the farmers through co-operatives is all the more important. The co-operative movement is gaining in popularity, but there is a great deal of ground yet to be covered. At present, there are only 418 credit societies in the district, with a total membership of 15,658 and 94 non-credit societies, with a total membership of 2,679.

Finance: The Central Co-operative Bank at Jhalrapatan and its pay offices at various centres advance money to the societies at $5\frac{1}{2}$ per cent interest. The societies in turn charge $7\frac{1}{2}$ per cent interest from members as against the 12 per cent or more charged by money-lenders. In 1960-61, the Bank advanced Rs. 9,84, 067.17 to the societies by way of loans.

The working of the societies is supervised, but they are largely left to function without interference unless things go wrong. They hold annual meetings, at which members of the Executive are elected. The accounts are audited once a year by the departmental staff. There are various types of societies such as agricultural credit societies, multipurpose societies, non-agricultural credit societies, agricultural purchase and sale societies, co-operative farming societies, and primary non-agricultural non-credit societies for various small industries. The main types are:—

Primary Rural Credit Societies: These societies form the bulk of the co-operative credit organization of the district. In most cases, a single village is the area of operation, but sometimes two or three small villages may be grouped together. These societies provide credit to members on a short term (one year) basis. They also collect the savings of the community, mostly in the form of savings deposits. A fraction of the loan advanced is usually deducted for credit to the member's deposit account. Loans are given on the personal security of the borrower, supplemented by two approved sureties.

In some societies the crops grown by the borrower are taken as additional security and loans are made available according to the progress of agricultural operations. When dues fall into arrears or borrowings are larger than the normal credit limit, a borrower may be required to give collateral security in the form of mortgage of his immovable property.

Multi-purpose and Service Societies: These are also credit societies, but they link credit with marketing. In addition to

providing short term credit, they undertake to supply such agricultural requisites as seeds, manure and fodder and also make arrangements for the joint sale of members' produce.

This enables the societies to advance loans against the security of members' agricultural produce. The need for such societies is felt all the more by agriculturists whose debts have been adjusted. To satisfy this growing need, there is a move to gradually convert agricultural credit societies into multi-purpose societies and to expand the field of operation of each society to a group of villages within a radius of five miles.

Non-agricultural credit societies: These credit societies are located mainly in the urban areas and cater to the need of non-agriculturists like salary earners and industrial workers.

Other main types are co-operative farming societies which have been described in the chapter on Agriculture and Irrigation and primary non-agricultural, non-credit societies of weavers, *tel ghani* workers, leather workers, carpenters and other small industrial groups.

Details of the working of the two main types of societies are as follows:—

Primary Rural Credit Societies					
	(Figures in Rupees)				
	1950-51	1953-54	1956-57	1959-60	1960-61
	1	2	3	4	5
No. of societies	67	109	160	164	164
No. of members	1,033	1,757	2,755	3,832	3,521
Share Capital	8,859	21,526	45,956	88,148	1,01,185
Reserve Funds	4,680	9,063	31,871	36,752	39,097
Other Funds	3,964	6,830	5,762	1,701	6,501
<i>Loans and advances at the end of the year</i>					
Advances from members	28	16,687	33,610	36,269	33,261
Advances from non-members	..	16	731	950	2,117
From the Central Bank	87,722	2,19,106	2,29,206	2,59,614	2,88,504
Working Capital	1,05,263	2,72,517	3,47,136	4,32,082	4,74,277
Loans standing unpaid from members	87,722	2,19,105	2,90,607	3,18,484	3,60,016

	1	2	3	4	5
<i>Loans advanced in the year</i>					
From societies to members	1,41,828	1,46,990	1,63,316	2,08,433	2,60,646
From Bank to Societies	1,46,051	1,59,788	1,46,839	N.A.	N.A.
Multi-purpose Credit Societies					
No. of societies	14	22	80	194	247
No. of members	225	446	2,024	7,667	10,125
Share Capital	649	4,373	32,516	1,46,137	1,93,281
Reserve Fund	..	457	4,168	9,193	10,834
Other Funds	545	821	1,279	816	189
<i>Loans advanced at the end of the year</i>					
Advances from members	..	4,529	12,153	23,594	25,444
Advances from non-members	..	4	274	4,100	3,999
Advances from Central Bank	29,802	68,594	1,99,730	3,63,664	6,16,593
Working Capital	30,996	78,783	2,50,120	5,74,972	9,02,742
Loans unpaid from members	30,996	85,860	2,20,055	3,95,443	6,63,609
Loans of Bank to societies	29,802	68,594	1,99,730	3,63,664	6,16,593
<i>Loans advanced to members in the year</i>					
To members from societies	31,689	31,496	1,98,706	2,99,056	6,24,596
From Bank to the societies	31,986	36,746	1,91,413	N.A.	N.A.

Loans advanced by the Jhalawar Central Co-operative Bank to primary rural credit societies and multi-purpose credit societies in the years, 1959-60 and 1960-61 were Rs. 5,61,302.82 and Rs. 8,76,492.80 respectively.

Altogether there are 512 Co-operative Societies in the district, comprising 418 Credit Societies with a total membership of 15,658 and

94 non-credit societies with a membership of 2,679. In addition to these, there are 22 Societies with a membership of 240, under liquidation. The details are as follows:—

Position on 31-3-61

1	No. of Societies 2	Membership 3
1. Credit Societies		
(i) (a) Central Co-operative Banks	1	378
(b) Central Co-operative Unions	Nil	Nil
(ii) Agricultural Credit Societies including Multipurpose	405	14,217
(iii) Non-agricultural Credit Societies	9	201
(iv) Primary Land Mortgage Banks	1	74
(v) Large sized Credit Institutions	2	788
(vi) Central Land Mortgage Bank	Nil	Nil
Total	418	15,658

2. Non-Credit Societies

(i) General Non-Credit:—

(a) Co-operative Institutes	1	235
(b) Supervising Union	1	13

(ii) Primary Agricultural Non-Credit Societies:—

(a) Purchase & Sales (Ghee Milk)	2	221
(b) Co-operative Farming	17	212
(c) Social Services	3	76
(d) Primary Marketing	2	389

(iii) Primary Non-Agricultural:—
(Non-Credit)

(a) Weavers	10	179
(b) Tel Ghani	18	285

1	2	3
(c) Gur and Khandsari	3	117
(d) Leather Workers	19	301
(e) Blacksmiths & Carpentry	2	40
(f) Labour Contract	4	162
(g) Forest Labourers	2	158
(h) Others	3	46
(i) Consumers Stores	1	43
(j) Housing	3	81
(k) Transport	3	121
Total	94	2,679
Societies under liquidation	22	240
GRAND TOTAL	534	18,577

Warehousing: The problem of providing godowns to store the produce of members has been one of the factors retarding the growth of the movement. A beginning has been made by the Department in providing this facility and at present, five godowns are under construction.

State Aid: Since 1956-57, the Department has been giving subsidies to the societies to enable them to establish themselves on a sound financial basis. The aid thus given, tehsil-wise, has been as follows:

Tehsil	Figures in Rs.			
	1956-57	1957-58	1958-59	1959-60
Jhalrapatan	2,500	3,050	6,550	2,600
Pachpahar	—	—	2,500	10,100
Khanpur	—	—	450	5,850
Manoharthana	—	—	—	3,100
Bakani	—	—	—	1,350
Pirawa	—	—	—	1,100
Dag	—	—	—	500
Gangadhar	—	—	—	9,350
Aklara	—	—	—	300

The work of distribution of aid has been transferred to panchayats. The panchayat-wise figures of State aid to the societies for the year 1960-61 was as follows:—

<i>Panchayat Samiti</i>	<i>Amount (Rs.)</i>
Jhalrapatan	9,900
Khanpur	11,400
Manoharthana	4,700
Bakani	8,900
Pirawa	8,300
Dag	8,500

CURRENCY AND COINAGE

A sizable collection of coins of the Delhi Sultanate was discovered in the village of Singhpur in Dag tehsil in the year 1929. Since then a large number of gold, silver and copper coins have been found at various places. Many of them are to be seen in the Jhalawar Museum. The oldest belong to the times of Chandra Gupta, Skandagupta and Kumar Gupta.

There are also gold and silver coins of the time of the Pathan Kings, from the reign of Kutbuddin to Balban, of Allauddin Khilji and of the Tughlaq Emperors Mohammad and Firoz. Number of coins of the Mughal period have also been unearthed.

W. W. Webb, writing in 1893, gives the following account of the Jhalawar State currency:

"The Mint: In the days when Jhalawar formed part of the kingdom of Kota, a mint, at which the coins of Kota State were struck, was located at Jhalrapatan .

"Gold Coinage: No gold coins have ever been struck in the State. '

"Silver Coinage: The coins of the State are the rupee, eight-anna, four-anna, and two-anna pieces. There are two distinct types of coin in circulation. The pieces of both types are known as the *"Madan Shahi"*. For the sake of distinction they may be designated as the *"old Madan Shahi"* and the *"new Madan Shahi"*. The old *Madan Shahi* coins were first struck in A. D. 1837, and their issue was continued until the end of the year 1857, when the new coins were introduced. Coins of the old pattern were issued yearly, the coins of each year being distinguished by the *sanah* which range

from *sanah* 1 to *sanah* 21, corresponding with the Samvat years 1894 to 1914 (1837 to 1857 A.D.). The new *Madan Shahi* coins were first issued after 1857. On them also the "sanah" has been regularly stamped from 1 to 34, corresponding to the years A.D. 1857 to 1891, or Samvat years 1914 to 1948. The last year, *sanah* 34, since the issue of coins bearing the Queen's name, commenced on July 3, 1890, and terminated on July 22, 1891.

"The pieces issued that year are called *Hali* (the present one), to distinguish them from the *Madan Shahi* coins of former years. The local names of the coins of the year are *Hali rupee*, *Hali athhanni*, *Hali Chauanni*, and *Hali do-anni*. The rupee of the year just passed is called *Summeh-ka-rupia*. These names were introduced in the times when any rupee or coin of the State save those issued in the current year, were charged with a *butta* or exchange rate. The custom of *butta*, now abolished, caused the coins to be returned yearly to the mint for re-stamping, a process which was a considerable source of revenue to the State. The highest *butta* ever charged is said to have been 12 annas per cent. In consequence of the custom of *butta*, it is very difficult to obtain specimens of the earlier issues.

"Both the old and new *Madan Shahi* coins bear only parts of the inscriptions found on the dies, and all the pieces of different values in an issue are and were struck from a stamp or die of the same magnitude. The dies were and are very roughly cut, and the coins of the State are very poor.

"The old *Madan Shahi* coins (1837 to 1857) bear the following inscription in the Persian character:

Obverse: *Sikha Mubarak badshah ghazi Muhammad Shah Bahadur.*

"Auspicious coin of the noble monarch Muhammad Shah Bahadur".

Reverse: *Sanah 2. (1 to 21) julus majmanat manus zarab Jhalawar.*

"Struck at Jhalawar in the 2nd year of his fortunate reign".

Symbols on the reverse are: *Panch pakhri ka jhar; Panch Pakhari ki Phulli.*

Assay: Said to be the same as of the old coin.

Weight: Of the rupee, which is a smaller and thicker coin than the old one, 175 grains, and of the smaller pieces in exact proportion.

Value: The value fluctuates from 1 to 10 pies per rupee, depending much upon the rate of smaller *hundis* or native cheques. Sometimes the value of the rupee of the State is only equal to that of the Imperial rupee. It is never less, and is sometimes as much as 4 percent higher than that of the Imperial coin.

"Copper Coinage: The copper coins are oblong or square-like masses, and are badly stamped. They are known as the *Madan Shahi Paisa* or *Madan Shahi Taka*. There have been two types of silver pieces. The old coin was issued in 1857 and had the same inscription as the old *Madan Shahi* rupee. The issue of it was continued yearly until 1857, the *sanah* being changed each year, as in the case of the silver coins. The new coins now in circulation were first issued in A.D. 1857. Copper coins are minted every year. The coins of the present issue bear the *sanah* 1 to 34, as in the case of the silver coins which correspond with them, *sanah* 1 corresponding to the latter part of the year A.D. 1857. The coins bear the same inscription as the new *Madan Shahi* rupee and the same symbols. The average weight of the specimens is about 280 grains.

"The value of the copper coins is constantly fluctuating. Formerly the rate was 23 *takas* to a *Madan Shahi* rupee, but at the present time (end of A. D. 1891) it is 34 *takas* to the rupee".

"The copper coins of the State are now made from plates of copper obtained from Bombay".

British currency was introduced in Jhalawar in 1901.

TRADE AND COMMERCE

Trading Community: According to the Census of 1951, trade and commerce provide means of livelihood to 16,296 persons or 4.4 per cent of the total population of the district. The following are the details of the trades followed:—

	Self-Supporting persons		
	Employers	Employees	Independent workers
	1	2	3
Retail trade (otherwise unclassified)	67	210	2,428
Retail trade in foodstuffs	26	39	1,260
Retail trade in fuel including petrol	3	4	37
Retail trade in textile and leather goods	3	4	259
Wholesale trade in foodstuffs	4	1	66
Wholesale trade in commodities other than foodstuffs	5	2	79
Trade in real estate	—	—	1

	1	2	3
Insurance	—	—	—
Money-lending, banking and other financial business	3	48	210
Total	111	308	4,340

Course of Trade

The rapid improvement in methods of transport during the last 25 years, especially after the formation of Rajasthan, has brought about a great change in the organization and extent of trade in the district. The popularity of the machine-made goods, both Indian and foreign, the establishment of free *mandis* near the railway stations and the growing importance of commercial crops have also helped the transformation.

Before this change came about, only the tehsil headquarters were trade centres, to which cart loads of produce were brought from distant villages. *Mandis*, free centres of trade, were later established near the railway stations at Bhawani Mandi and Chaumahala on the Western Railway and the centres of trade shifted from the tehsil headquarters to these centres. However, in areas away from the railway and the main roads, conditions remained as before.

Thus, at present, Bhawani Mandi and Mandi Rajendrapur near the railway stations are the main centres of trade in the district. Jhalrapatan, the oldest trade centre comes next, being on the main highway and also not very far from the railway. Only Pachpahar and Gangadhar tehsils are served directly by rail, but with the building of roads most of the district is connected to the mandis of Baran, Kota and Ramganj Mandi of Kota district and with Bhawani Mandi and Mandi Rajendrapur of this district. Dag, headquarters of the tehsil of the same name, is only 25 miles from Chaumahala station on the Western Railway, with which it is directly connected by road. Pirawa is 20 miles from Bhawani Mandi, but the direct route is rather poor and the other, via Jhalrapatan, is 80 miles.

Manoharthana and Aklera, headquarters and trade centres of their respective tehsils, lie on the roads leading to Salpura Station on the Central Railway and to Jhalrapatan, Bhawani Mandi and Ramganj Mandi on the Western Railway. Bakani, 20 miles from Jhalrapatan,

40 miles from Ramganj Mandi and 50 miles from Bhawani Mandi, is directly connected with these centres. The remaining tehsil headquarter Khanpur, is directly connected to Baran, Kota, Ramganj Mandi and Bhawani Mandi by metalled road.

The improvement of the road system has been extremely beneficial to trade and the transport of goods by truck is increasing rapidly though the slow moving bullock cart continues to play an important role.

Imports: The chief imports are salt, metals, *gur* and sugar, tea, tobacco, timber, hardware, yarn (cotton) cotton piece-good silks, carpets, matches, kerosene oil, porcelain, toilet goods and cement. Salt is imported from Sambhar, Kashiwar and Bombay. Imported metals include copper, gold, silver, lead, brass, iron and tin, the bulk of the supply coming from Bombay by rail. Gold and silver are imported as bullion by the jewellery merchants. Copper and brass are imported from Bombay in the form of metal sheets for use in the workshops of Jhalrapatan, which has a fairly large utensil manufacturing industry. Large quantity of utensils are also brought from Moradabad and Jaipur to Jhalrapatan to be sold at the annual fairs.

Iron and steel, used for a variety of purposes, come from Bombay. Large quantities of scrap iron are imported for the manufacture of agricultural implements in Jhalrapatan and Mori, a village in Bakani tehsil.

Groceries, consisting chiefly of dates, spices, condiments and coconuts, are imported from Bombay. Refined sugar comes from Kanpur and other towns of Uttar Pradesh. Although *gur* is produced in all the tehsils, fairly large quantities are imported from Uttar Pradesh.

Agents of tea companies are to be found at all *mandis*. Cigarettes and tobacco are generally imported from the *mandis* of Madhya Pradesh, but the yellow tobacco used for chewing and the *bidi* industry is imported from Gujerat.

Teak is obtained from Bombay and bamboos from Pratapgarh, sub-division of Chittor district and also from Madhya Pradesh. Yarn is imported from Bombay, Indore and Ujjain and mill cotton cloth from Bombay, Ahmedabad, Indore, Ujjain, Beawar, Kishangarh and Bhopal. Woollen cloth is imported from Kanpur; silk and fancy

cloth from Bombay; carpets from Agra and Madras; matches from Bombay, Uttar Pradesh and Gujerat; Glassware, toilet goods and fancy articles come from Delhi.

Exports: The chief exports are agricultural products such as foodgrains, cotton and wool, cotton-seed and *khali* (Oilcake). There is a small export in hides, skins and bones which are obtained from the slaughtered or dead cattle.

Forest products such as *tendu* leaves and catechu and fruit (guavos and oranges) are exported to Kota and neighbouring areas of Madhya Pradesh. Betel leaves from Jhalawar and Dhudhalia, a village in tehsil Dag, are exported to Madhya Pradesh.

Agricultural products exported include onions, garlic, coriander, chillies, oilseeds such as *ril*, linseed and poppy seed and foodgrains such as *jowar*, gram, maize and barley. All goods for export are brought to the *mandis* by cart or truck and thence sent by rail or road to other trading centres in Rajasthan and the neighbouring states.

It is not possible to give reliable figures of the export import of various commodities. However, the following figures have been supplied by the Municipal Board, Jhalawar, showing the arrival of food grains in the town during the period 1955-56 to 1960-61:

Year	Wheat (Mds.)	Gram (Mds.)	Jowar (Mds.)	Maize (Mds.)
1955-56	10,000	700	12,000	900
1956-57	13,000	500	10,000	1,000
1957-58	9,000	800	15,000	1,200
1958-59	12,000	1,000	9,000	1,000
1959-60	14,000	1,500	13,000	880
1960-61	30,300	1,243	11,236	644

Trade Centres: The principal centres of wholesale and retail trade in the district are the administrative headquarter towns and the *mandis* near the railway stations. There is a traditional merchant community which has in recent years been smalled by the influx of small traders from Sind. Special mention may be made of the Bohra community of Jhalrapatan and Sunel, who have extensive business interests spreading to Bombay and other States. The

merchants at Jhalrapatan, Rajendrapur and Bhawani Mandi have dealings directly with Bombay, Madras, Delhi and other large markets and are suppliers for the smaller traders in the tehsil towns. There is considerable trade in agricultural produce such as grain, cotton, oilseeds, coriander, poppy seed, *zira*, chillies, garlic and onions. Such produce generally passes through a string of middlemen before it leaves the district. First it goes to the local market through the village shopkeeper or money-lender, a co-operative or the producer himself. Thence it passes to dealers in the big *mandis*, who export it to merchants outside the district. Similarly, imported articles pass through several hands. Wholesale merchants in outside markets send goods to the wholesale dealers in the district *mandis*. Retail merchants in the towns buy from the wholesale dealers and sell to consumers in local markets or at fairs. In the *mandis* themselves there are retail merchants who supply other retail dealers, the additional transaction raising the price of the commodity. Occasionally another middle man, the wandering pedlar, comes between the consumer and the wholesale dealer. There are also brokers who do business on a commission basis.

Market places: Weekly markets in the towns and big villages are a common feature of trade in the areas. The most important weekly markets are those in the tehsil headquarters, at which attendance varies from 100 to 500 sellers and from 250 to 4,000 buyers. In the smaller markets, attendance is much less. All these markets are distributing centres, except Jhalrapatan, where consumers buy articles for local use. The chief articles brought for sale are grain of all kinds, cloth, vegetables, tobacco, groceries, spices and other articles of daily use. Shoes, hides, leather, ropes, brooms, mats, *gur* (during the season) and baskets are also brought for sale. Some of the sellers are producers of the goods they offer, others are dealers from neighbouring villages. The buyers usually come from neighbouring villages but the bigger markets attract a wider clientele.

Regulated Markets: There are no regulated markets in the district in the real sense of the term.

Village Shopkeepers: Village shopkeepers occupy an important place in the organization of trade in the rural areas. Almost every village has one or more shopkeepers who provide its inhabitants with their daily necessities. However, in the Chaumahala area of Dag and Gangadhar, there are many small villages without shops, as the Sondhia community dislikes having shops in its villages. In such places, the people get their requirements from the nearest weekly markets.

The village shopkeeper obtains his stocks from the nearest town on credit. His stocks consist of grain, groceries, *gur*, sugar, salt, kerosene, spices and coconuts. For festivals such as Raksha Bandhan, Janmasthami, Dussehra, Diwali and Holi additional commodities are kept in accordance with traditional requirements for such occasions. Usually, these shopkeepers do not stock cloth and for this the villagers have to go to the tehsil headquarters or weekly markets. However, in the marriage season and on festival occasions, cloth pedlars move round the villages and do a brisk trade.

Most village shopkeepers are suppliers of credit directly by way of loans and indirectly by making sales on credit.

Fairs: Details of cattle fairs held in the district are given in the chapter on Agriculture and Irrigation.

The fairs at Jhalrapatan, Gangadhar and Manoharthana are very old. Capt. H. B. Abbott writes in the Settlement Report of Jhalawar State in 1885: "There are two large cattle fairs held at Jhalrapatan—one in October on the bank of the Chandrabhaga stream, where about 7,000 head of cattle are sold and the other in April on the banks of the Talab (Madan Sagar) where on an average 11,000 head of cattle are disposed of. There is a cattle fair at Manoharthana on the bank of the Parwan in March or April. The fair at Gangadhar in the Chaumabata is held in April, where general merchandise is sold worth Rs. 10,000/-. A small fair is held at the village of Kyasara of the Dag pargana in May".

These fairs are big events in the countryside. Apart from the sale of animals, exhibitions are held and the owners of the best cattle, horses, camels, etc., receive prizes. It is usual to hold an agricultural exhibition as part of the *mela*. On sale are also iron implements, copper and brassware, cloth, pottery and leather goods. Restaurants spring up all around and there is an amusement park for children.

Pedlars: Pedlars play an important role in the trade of the rural areas, although the growing importance of weekly markets, annual fairs and free *mandis* has restricted their scope.

It is usual for pedlars, once they have accumulated sufficient capital, to settle down as village shopkeepers, but there are certain groups which prefer to remain mobile. Before partition, groups of Baluchis used to peddle such articles as knives, scissors and locks, but they are no more to be seen. Their place has been taken by

enterprising displaced persons, who move from village to village usually after the harvest and during the marriage season, carrying their merchandise in buses or carts and buying in one place to sell in another. Some even carry their boxes on bicycles.

Akin to the pedlars in the rural areas are the hawkers of the towns. They are of three types—those who spread their wares on the road side, usually along a busy street or a traffic intersection, vegetable and fruit sellers who move around with baskets on their heads and those who move from street to street with hand-carts. The hawkers who sit on the road side are generally non-residents who come from the village only on market days.



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CHAPTER VII

COMMUNICATIONS

OLD TRADE ROUTES

Prior to the 19th century, the area now known as Jhalawar district was both commercially unimportant and away from the main trade routes. The only trade route of major importance was that from Rajasthan to central India via Pachpahar, which was for a long time a flourishing trade centre.

The building of Jhalrapatan at the end of the 18th century by the Kota Regent, Zalim Singh, was a turning point in the commercial history of the area. The charter of liberties proclaimed for the town attracted the wealthy of the surrounding regions so that, within a few years, the new mart was well established. The difficulty of communications was overcome by a new road linking up with the main Rajputana-Central India Highway. So rapidly did the town grow that Tod speaks of it (c.1820) as follows:—

“Jhalrapatan is now the grand commercial mart of Upper Malwa, and has swallowed up all the commerce of the central towns between its own latitude and Indore. Though not even on the high road when established, this difficulty was overcome by the road coming to it. The transit duties on salt alone must be considerable, as that of the lakes of western Rajwara passes through it on the way to the south-east. It is not famed, however, for any stale article of trade but merely as an entrepot.”

With the building of the Nagda-Mathura rail route, providing cheap and speedy transport of goods, the importance of Jhalrapatan as a trade centre rapidly diminished as road transport was confined to camels, horses and bullock-carts. However, it continued to serve a large area off the railway routes. The road system, too was meanwhile improved, and four routes converged on the town from Kota (to the north), Neemuch (to the west), Ujjain (to the south) and Bhopal (to the south-east), respectively. All these roads have since been improved for modern vehicular traffic.

ROADS

State Highways

None of the national highways pass through the district but a number of roads belong to the class of State highways. These are as

follows (mileage as on March 31, 1961, with the decimals indicating furlongs):—

1. *Highway from Kota to Bhopal:* In Jhalawar, this road begins at the Ahu river boundary with Kota District, about eight miles from Jhalawar. It passes through Jhalawar, Jhalrapatan, Aklera and Khilchipur and thence into Madhya Pradesh. In the district, 37.2 miles of its length are bitumenized and 21.3 miles metalled, making a total of 58.5 miles.

2. *Jhalawar-Indore road:* This road runs via Jhalrapatan and Agar. Only 22.7 miles of it lie in the district, 15.7 miles is bitumenized and 7 miles is metalled.

3. *Jhalawar-Neemuch Road:* This runs via Piplai and Jhalawar Road (Shri Chhatarpur). Only 17.6 miles lie in the district and it is all bitumenized.

4. *Chaumahala-Sitamar Road:* This is a small section of 10 miles of road, 6.6 miles metalled and rest a fair weather road.

5. *Aklara-Merajpura road:* This runs via Manoharthana and is of a total length of 31.2 miles; 22.6 miles are metalled and 8.4 miles fair weather road.

Thus, the total mileage of State Highways in Jhalawar is 140.4 of which 70.7 miles are bitumenized, 57.7 metalled and 11.6 fair weather roads.

Major District Roads

The Rajasthan Public Works Department has classified the following as major district roads:

1. *Jhalawar-Baran road:* This runs via Khanpur to Kota District. In Jhalawar, the total mileage is 29.4, consisting of 18.4 miles of bitumenized road and 11 miles of metalled road. The work for bitumenizing the rest of the road is in progress and would be completed by the end of 1961-62.

2. *Aklara-Chippabarod road:* This runs for only 2 miles in the district, whole of which is bitumenized.

3. *Khanpur-Attru road:* Only 12 miles of metalled road lie in the district.

The total mileage of major district roads is 43.4 comprising 20.4 miles of bitumenized road and 23 miles of metalled road.

Other District Roads

These are as follows:-

1. *Piplai-Chaumahala road*: Running via Bhawani Mandi, Dag and Gangadhar, the total length is 69.4 miles, comprising 3 miles of bitumenized road, 56.4 miles of metalled road and the rest fair weather road. The fair weather section is being metalled.
2. *Jhalawar City Suburban road*. This has a total length of 17.1 miles, comprising 1 furlong of concrete road, 4.4 miles of bitumenized road and 12.4 miles of metalled road. The department proposes to bitumenize it completely within 1961-62.
3. *Sovat-Pirawa road*: This is a 10-mile stretch of metalled road.
4. *Jhalawar-Patan Suburban road*: The total length is 9.3 miles of metalled road.
5. *Khanpur-Taraj-Arnia*: The length is 23.6 miles, of which 1.2 miles is metalled and the rest fair weather road.
6. *Mandawar-Ruparail-Bakani road*: This is a metalled road 27.0 miles in length, out of which 21.6 miles is metalled and the rest fair weather.
7. *Manoharthana-Chippabarod road*: This is a fair weather road, 15 miles of which lie in the district.
8. *Khanpur-Kanwas road*: Also a fair weather road, running for 15.5 miles in the district.
9. *Jhalawar-Lachhmipura road*: This is a metalled road 6 miles long.
10. *Sunel-Bhawani Mandi road*: This is a 6 mile long road out of which 1.4 is metalled and 4.4 fair weather.
11. *Barda-Shergarh road*: This is a 6 mile long road whole of which is fair weather.
12. *Dag-Agar road*: 10 miles of fair weather road.
13. *Basseri to Dhanda road*: 7 miles of metalled road.

The total mileage of other district roads is thus 222.3 comprising 1 furlong of concrete road, 7.4 miles of bitumenized road, 125.7 miles of metalled road and 88.7 miles of fair weather road.

Village Roads

The village roads are largely fair weather tracks. The listed roads of this category are as follows:—

1. *Jhalawar-Gagraun*: 6 miles of fair weather road.
2. *Raen Basera*: 1 mile of fair weather road.
3. *Jhalawar-Durgpura-Kokhanda-Dhanwas*: 11 miles of fair weather road.
4. *Ghatoli-Churelia*: 10.6 miles of fair weather road.
5. *Bakani-Barkhera-Barai*: 8 miles of fair weather road.
6. *Bakani-Bhalta-Asalpur*: 19.5 miles of fair weather road.
7. *Manoharthana-Dangipura*: 8 miles of fair weather road.
8. *Noorji-ka-Gadarwala*: 3 miles of fair weather road.
9. *Sumar Kanwarpura*: 2 miles of fair weather road.
10. *Mandawar-Gagraun*: 6 miles of metalled road and 4 miles fair weather.
11. *Bakani-Repla*: 1.1 miles of fair weather road.
12. *Baghar-Mau-Borda*: 5 miles of metalled road.
13. *Mau-Borda-Taraj*: 11.6 miles of fair weather road.
14. *Richwa-Bhalta*: 1 mile of metalled road and 19 miles of fair weather road.
15. *Ferry service road*: 1.4 miles of fair weather road.
16. *Bagru road*: 2.6 miles of bitumenized road.
17. *Hawa Sarak*: 2.4 miles of metalled road.
18. *Hospital back road (Jhalawar)*: 1.6 miles of metalled road.
19. *Patan City road*: 1.4 miles of metalled road.
20. *Koli Talai*: 2.3 miles of bitumenized road.
21. *Traffic circle church road (Jhalawar)*: 6 furlongs of bitumenized road.
22. *Zin-Kabristan road (Jhalawar)*: 2 furlongs of metalled road.
23. *Approach road to Luhorion-ki-dhani*: 2.2 miles of metalled

24. *Jhalawar Road-Undwa-Ramganj Mandi*: 2 miles of metalled road and 3 miles of fair weather road lie in the district.

25. *Manoharthana-Binogani road*: 8.4 miles of fair weather road.

26. *Harwada Kahnodia road*: 6 miles of fair weather road.

The total mileage of village roads is 152.3 of which 5.7 miles are bitumenized, 22.2 miles are metalled, and 124.2 miles fair weather roads.

The roads of Jhalawar may thus be summarised as under:—

Type of Road	Cement concrete	Bitume-nized	Metall-ed	F.W.	Mileage
State Highways	—	70.7	57.7	11.6	140.4
Major District	—	20.4	23	—	43.4
Other District	0.1	7.4	125.7	88.7	222.3
Village	—	5.7	22.2	124.2	152.3
Total	0.1	104.6	229	224.7	558.6

Not included in these categories are the streets of towns and innumerable village paths which carry cart and animal traffic but are not properly speaking, road.

Progress during Plan period

Generally speaking, except for the main highways the roads of Jhalawar are not in very good condition. The Public Works Department is, however, making strenuous efforts to improve existing roads and to build new ones. In the past 10 years the following new works have been undertaken:

1. Road from Richwa to Bhalta via Ratlai in Bakani tehsil, only one mile of which has so far been metalled.
2. Metalled road from Soyat to Pirawa.
3. Road from Khanpur to Kanwas (Kota district).
4. Approach road from Repla to Bakani.
5. Surfacing of Kota road up to Ahu river.
6. Metalling and surfacing of Baran-Jhalawar road.

7. Metalled road from Sulia to Sunel.
8. Metalling of road from Chaumahala to Sitamau.
9. Metalled road from Khanpur to Arnia (only 1.2 miles metalled so far).
10. Metalled road from Jhalawar Road Railway Station towards Ramganj Mandi (Kota district) via Undwa (only 2 miles metalled so far).
11. Metalled road from Pirawa to Sunel (recently undertaken).
12. Metalling of Pachpahar-Dag road.

Items 8 to 12 were undertaken late in the Second Plan period and will be completed after 1960-61.

The total budget allotment for the construction and improvement of 114 miles of road under the Second Plan was Rs. 2,81,700 i.e., Rs. 2,471 per mile. But the actual expenditure came out to be Rs. 2,99,300 for the construction and improvement of only 94 miles i.e. Rs. 3,184 per mile.

In 1937-38, Jhalawar State had a total of 69 miles of metalled and 74 miles of unmetalled roads, i.e., a total of 143 miles of road. The district, nearly three times as large as the former State, now has a total of 558.6 miles of road. Thus the progress in road-building is not very satisfactory, but it is noteworthy that the position was static for a long time; almost all the progress recorded has been in the past five years.

VEHICLES

In this predominantly rural district, which is still far from adequately served by roads, the chief means of communication continues to be the bullock-cart. In 1956, according to the Quinquennial Livestock Census, there were 20,572 carts in the district used for the transport of men and goods. Since then there has been no survey, but the number is certain to have increased. When people leave their villages to attend fairs or marriages, they generally prefer to travel together in a string of crowded carts. Even in villages served by bus, the general tendency is to use the slow-moving form of transport on such occasions as more in keeping with festivity.

Horse-drawn carts are to be found only in the town. The cycle, too, is surprisingly scarce and is rarely to be seen in places

other than Jhalawar and Bhawani Mandi. Only 419 cycles are registered in Jhalawar town and there are probably not more than 1,000 in the whole district.

The following table shows the numbers of other vehicles on the roads in the period 1955-60:—

Year	Private Cars	Motor cycles	Taxis	State carriages	Private Buses	Public carriers	Private carriers	Tractors	Others	Total
1955	53	8	—	27	4	51	7	8	1	159
1956	60	11	—	28	4	51	16	10	1	181
1957	69	17	—	33	5	66	17	15	1	223
1958	72	24	—	39	5	77	17	12	1	247
1959	74	27	—	42	5	82	20	12	1	263
1960	80	29	—	44	5	83	23	14	1	279

PUBLIC TRANSPORT

Summing up, the bulk of road transport is still by bullock-cart. Cycles and horse-drawn vehicles are very few in number and motor vehicular traffic, though increasing from year to year, is as yet quite small. No private taxis are to be found in the district, nor are there any tramways. The numbers of private cars and motor-cycles, also, are very small.

Bus Service

There is only one transport company registered in the district—the Jhalawar Transport Service— but there are several private operators. Moreover, several companies registered in Kota and other areas run services in the district. The main bus routes are as follows:—

1. Bhawani Mandi to Aklera via Jhalawar.
2. Bhawani Mandi to Jhalawar.
3. Bhawani Mandi to Dag.
4. Bhawani Mandi to Pirawa via Sunel.
5. Chaumahala Railway Station to Dag.
6. Jhalawar to Jhalawar Road via Patan.

7. Jhalawar to Jhalawar Road (direct)
8. Jhalawar to Manoharthana.
9. Jhalawar to Pirawa via Soyat.
10. Jhalawar to Pirawa (*Kachha route*).
11. Jhalawar to Baran via Khanpur.
12. Jhalawar to Ratlai and Bhalala.

In addition, there are 15 routes which either pass through the district or terminate therein. The main towns in other districts thus linked with Jhalawar by bus are Ujjain (via Agar and Soyat), Bhopal (via Aklera), Baran (via Khanpur), Ramganj Mandi, Chechat (via Modak) Dahikhera (via Khanpur), and Kota on the State Highway from Ajmer to Jhalawar. Another important route from Jhalawar goes via Jhalawar Road, Bhanpura, Rampura, and Nanasa to Neemuch in Madhya Pradesh. Neemuch is a Railway Station on the Ajmer-Khandwa metre-gauge line and Jhalawar Road is on the broad-gauge line, so that the broad-gauge and metre-gauge railways are linked by bus.

Within the district itself there are four main routes radiating from Jhalawar—to Chaumahala via Bhawani Mandi, Pachpahar, Dag and Gangadhar; to Manoharthana via Asnawar and Aklera; to Khanpur via Mandawar and thence on to Baran; and to Pirawa via Soyat.

On the way from Jhalawar to Chaumahala the river Ahu is crossed at Bhilwara. During the monsoon the river often tops the bridge and passengers are held up, as they are on the Kota road lower down the river. There is, however, a ferry crossing. Fortunately, unless there is continuous heavy rain in the catchment area, the river level falls in a few hours, permitting the passage of traffic. All the same, travel in the monsoon months is very uncertain and one is liable to be held up for days together. Beyond Bhilwara there is a village called Piplia, from which a branch road leads off to the Railway Station of Jhalawar Road and thence on to Neemuch. Up to Pachpahar the road is fairly good, but it deteriorates on the long stretch to Dag. A start has been made with metalling the Pachpahar-Dag road, which runs via Misroli, but this will take some time to complete. Between Dag and Chaumahala the conditions are much better.

The road from Jhalawar to Aklera is the best of the State Highways in the area and carries the heaviest traffic. Near Patan, however,

is a low bridge across the Kalisindh and this river, which has a much bigger catchment area than the Ahu, is a considerable impediment to traffic from July to September. At Asnawar another river, the Ujar, has to be crossed, and so unreliable are these two rivers that buses to and from Jhalawar usually run by the longer route via Mandawar during the rains. Even by this route the Kalisindh has to be crossed, but the second bridge is more favourably situated. On the way to Aklera a third river is crossed near Arnia, adding to the difficulties of the route.

From Aklera, bus services radiate to Bhopal via Khilchipur; to Manoharthana; to Salpura on the Kota-Bina section of the Central Railway via Chippabarod; and to Kota via Sangod and Dara.

The road from Jhalawar to Khanpur via Mandawar has only recently been metalled and is now being bitumenized. Khanpur is a small but growing town and from it bus routes radiate to Kota via Sangod and Dara, to Sarola, to Aklera and to Baran.

The last of the important routes is that to Pirawa. The buses go via Jhalrapatan, Raipur and Soyat, part of the route lying in Madhya Pradesh. When the Pirawa-Sunei road is improved, and a bridge constructed across the Ahu at Sunel, there will be easy access from the heart of the cotton belt of the district to the railway station of Bhawani Mandi.

RAILWAYS

The main Bombay-Delhi broad-gauge line of the Western Railway runs for about 20 miles along the western extremity of the district. There are three railway stations—Jhalawar Road, Bhawani Mandi and Chaumahala. Passengers bound for district headquarter generally disembark at Jhalawar Road, 18 miles away, or at Ramganj Mandi in Kota district. The railway stations of Bhawani Mandi and Chaumahala are, however, more important from the commercial point of view and large quantities of cotton, oilseeds and other local products are exported through them.

All three stations are connected by road with the interior and passenger and goods traffic is increasing steadily. However, as the railway merely skirts the district on the west, and is some distance from the economic centre of the area, its influence is rather limited. At the same time, the growing trade centre of Bhawani Mandi owes its importance almost entirely to the fact that it is on the railway.

WATERWAYS AND BRIDGES

The rivers of Jhalawar are entirely unsuited for navigation. None, except the Chambal (which is only a border river for a few miles) is of fair size by all-India standards and during the hot weather most of them preserve only a trickle of water. Only two rivers—the Kalisindh and the Ahu—are of a size which would normally permit of navigation, but the beds of both, and especially the Kalisindh, are so strewn with huge jagged boulders that traffic is impossible.

As regards ferry services, only two are in operation, one across the Chhoti Kalisindh near Gangadhar and the other across the Ahu near Bhilwara. In each case there is only a single boat. The ferries are situated near road crossings and are rarely used except when the rivers are high and the bridges submerged.

Bridges

Communications are greatly handicapped by the lack of bridges over the main rivers. In 1957, construction of a high bridge over the Ahu river on the main Kota-Jhalawar highway was started but the contractor left without completing it. The work has now again been taken up by the P.W.D. and would be completed before 1962 rainy season. Its estimated cost is Rs. 3,90,551.

In the dry season, communications are adequately maintained by a series of small bridges and causeways. The main bridges and causeways are at the following places:

Kota-Jhalawar Road: There are two causeways, a large one across the Ahu river at Deoribhat (mile 45.2 from Kota) with 10 openings and the other at Jhirala (mile 49.2).

Jhalawar-Bharwari Mandi Road: There is a small causeway at Gengti (mile 8.4) and a larger one at Bhilwara (mile 10.3) with 10 openings. A third causeway has been built across the Piplia river (mile 13) at Piplia under the community development programme.

Pachpahar-Dag Road: Small causeways have been built across the Silahgarh stream (mile 41), the Karavan stream (mile 46) and near Pagaria (mile 50).

Dag-Chaumahala Road: There is a causeway across the Chhoti Kalisindh at Gangadhar (mile 80) and a smaller one at mile 69.

Jhalrapatan-Pirawa Road: Bridges have been constructed across the Chandrabhaga river (mile 0.4 from Patan) and also at

mile 6.1 (Nahardi bridge), mile 11.7, mile 14.7 and at mile 5.3 on the Soyat Pirawa Road.

Jhalawar-Manoharthana Road: There are several causeways, the main ones being across the Kalisindh river (mile 6) the Ujar river at Asnawar (mile 11), the Ghar river near Arnia, the Niwaj and lastly the Parwan at Manoharthana.

Baran-Jhalawar Road: On this road, the main causeways are (milage from Baran): the Munderi causeway (mile 50) over the Kalisindh river, at mile 37 over the river Rewa, mile 35 over the Khairand river, mile 27 over the Sumar *nullah* and the Dahikheda causeway at mile 6 on the Khanpur-Kanwas fair weather road.

TRANSPORT BY AIR

During State times, there was an aerodrome at Jhalawar capable of receiving small aircraft. It is now maintained only as an emergency landing ground.

TRAVEL AND TOURIST FACILITIES

Dharam halas

In former times, *dharamshalas* were maintained at state expense or by private philanthropists in all towns and important villages on the main roads. Many of these private institutions still exist not only in the towns of Jhalawar and Jhalrapatan but at most *tehsil* headquarters.

Rest Houses.

For travellers who can afford to pay for their stay, there are several rest houses in various parts of the district situated at the following places:—

Jhalawar: The dak bungalow at Jhalawar (Dungari Kothi) is situated on raised ground south of the palace and is a capacious house with three bed-rooms on the ground floor and two on the first floor. Both ground floor and first floor rooms have sanitary fittings. On each floor there are large dining and hall rooms. The garden is well kept and the paths are gravelled. There is electric light.

Bhawani Mandi: A small rest house with two rooms and a dining room is situated near the octroi outpost on the Pachpahar road. There is a well in the compound and electric supply.

Jhalawar Road (Shri Chhatarpur): Situated near the railway station, the rest house has a large compound with a garden. A well on the premises supplies drinking water, but there is no electricity.

Dag: There are two bed-rooms in this rest house, which is situated outside the walled town of Dag on the road from Pachpahar to Gangadhar. The approach road from Pachpahar is still in poor condition and the town is inaccessible during the rains.

Chaumahala: The rest house, which has three bed-rooms, is about half a mile from the railway station of Chaumahala.

Raipur: This village is 16 miles from Jhalawar on the Ujjain road. The rest house stands in a big compound just off the road. It has two bed-rooms.

Pirawa: This town, which is 40 miles from Jhalawar, has a rest house with two bed-rooms.

Khanpur: The rest house at Khanpur is about a furlong off the main road. It has two bed-rooms.

Aklara: As this town is the headquarters of a sub-division, the rest house is larger than most others in the district. There are four bed-rooms plus a central hall. The house is about half a mile off the main road.

Manoharthana: There is a small rest house with two rooms in this town, which is the headquarters of the eastern-most tehsil of the district.

There is also a small rest-house at Taraj, 16 miles from Khanpur, as well as Irrigation Department rest-houses at Raen Basera, on the Kota-Jhalawar road, and near the Bhim Sagar Dam at Mau.

Each rest house has a chowkidar and a sweeper in attendance and that at Jhalawar a cook as well. The rooms are furnished with essentials and crockery and utensils are stored for the convenience of visitors. Except at Jhalawar and Bhawani Mandi, there is no electric light.

Hotels

There is only one hotel in the district—the Raj Hotel at Jhalawar, housed in a building adjacent to the palace. There are four rooms. The charges are moderate and meals can be had on order.

POST AND TELEGRAPHS

There is a fair number of post and telegraph offices in the district, as will be seen from the statement below. There is, however, no head post office.

POST OFFICES

Departmental Sub-Offices

- | | |
|-------------|------------------|
| 1. Aklera | 2. Bhawani Mandi |
| 3. Jhalawar | 4. Jhalrapatan |
| 5. Pirawa | 6. Chaumahala |
| 7. Sunel | |

Extra-departmental Sub-offices

- | | |
|-----------|--------------|
| 1. Bakani | 2. Pachpahar |
|-----------|--------------|

Departmental Branch Offices

- | | |
|--------------|--------|
| 1. Khanpur | 2. Dag |
| 3. Gangadhar | |

Extra-departmental Branch Offices

- | | |
|----------------------|---------------------|
| 1. Asnawar | 2. Awar |
| 3. Bhalta | 4. Churelia |
| 5. Dahikheda | 6. Dhanoda |
| 7. Dharonia | 8. Ganeshpura |
| 9. Gehonkheri | 10. Ghatoli |
| 11. Harigarh | 12. Himmatgarh |
| 13. Jawar | 14. Jhunki |
| 15. Kanwara | 16. Kothri |
| 17. Mandawar | 18. Manoharthana |
| 19. Raipur | 20. Ratel |
| 21. Sarda | 22. Sarthal |
| 23. Sarola | 24. Shri Chatlarpur |
| 25. Sulla | 26. Kundla |
| 27. Misroli | 28. Taraj |
| 29. Gadarwara Noorji | 30. Dudhaliya |
| 31. Dadora | 32. Bamala |
| 33. Bhagwatgarh | 34. Dharonian |
| 35. Dhundhlya | 36. Gadarwara Dundi |
| 37. Handa | 38. Karodia |
| 39. Panwar | 40. Sagarla |

41. Sarwar
43. Undwa

42. Sirpa

TELEGRAPH OFFICES.

Telegraphic facilities are provided at the following post offices:

- | | |
|------------------|----------------|
| 1. Jhalawar | 2. Jhalrapatan |
| 3. Bhawani Mandi | 4. Dag |
| 5. Chaumahala | 6. Pirawa |
| 7. Aklera | 8. Bakani |
| 9. Manoharthana | 10. Khanpur |
| 11. Sunel | |

TELEPHONE FACILITIES

The following post offices have public call facilities:

- | | |
|------------------|----------------|
| 1. Jhalawar | 2. Jhalrapatan |
| 3. Bhawani Mandi | 4. Aklera |
| 5. Sunel | |

Expansion Proposals

Postal facilities are steadily being extended but there are still large areas in the interior of the district which are poorly served. The Superintendent, Post Offices, Bharatpur and Ujjain, have been moved to provide postal facilities in the following villages:—

<i>Tehsil</i>	<i>Name of villages</i>
Dag	1. Dodi 2. Dhaturia
Bakani	3. Karawan 4. Deogarh
Gangadhar	1. Salawad 2. Bhumbhada
Pirawa	1. Unhel
Pachpahar	1. Osao 2. Dama 3. Harnawda
Khanpur	4. Kharpakalan
Jhalrapatan	1. Piplia
S. T. Sunel	1. Bhagwanpura
T. Asnawar	1. Piplod 2. Bhilwada
Aklara	1. Dheevakheda
Manoharthana	2. Salotia
	1. Dungargaon
	1. Gehukhed
	1. Chandipur 2. Kolukhed

In addition, telegraphic facilities are being sought for the following places: Pachpahar, Dag, Gangadhar, Pirawa, Bakani, Khanpur and Manoharthana.

Telephone Exchanges

In the time of Jhalawar State, a small telephone exchange was in existence in Jhalawar town exclusively for the use of the ruler and high dignitaries. Shortly after the merger of the State, the exchange was dismantled and this facility was not restored till 1957. At present, the Jhalawar exchange has 22 subscribers, six of them in neighbouring Jhalrapatan. There is also a small exchange at Bhawani Mandi, with 24 connections.

Radio and Wireless stations

There is no radio transmitting station in the district. The only wireless station is that of the Police Department at Jhalawar, set up in connection with the anti-dacoity campaign.

Population Engaged in Transport and Communications

At the time of the 1951 Census, the number of people engaged in transport in the district was 2,145 or 0.57 per cent of the total population.

The total number of self-supporting persons deriving their principal means of livelihood from activities connected with transport and communications was 783. Of these, the great majority, i.e., 651 or 83 per cent, derived their livelihood from occupations connected with transport by road and included drivers of motor vehicles, camels, mules, bullock-carts as well as porters. Managers, owners and other employees connected with mechanically driven and other vehicles are included in the list.

The railways gave employment to 88 persons or 11.24 per cent of the total self-supporting persons engaged in transport. Other communications played a relatively minor part in providing a means of livelihood, there being only 38 persons employed in the postal services, two in the telephone services and four in other occupations.

All these numbers, by now, must have greatly increased.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS AND ECONOMIC TRENDS**MISCELLANEOUS OCCUPATIONS**

As only consolidated Census Reports were published for all the states of Rajputana in the pre 1951 Census, no records of the number of persons engaged in various occupations prior to 1951 exist.

Public Service

In the 1951 Census, public servants are listed in various categories such as those working in government offices, municipalities and other local bodies, police, village watchmen and other village officials and servants. The Census has not taken separate note of government servants such as teachers, doctors, engineers, etc. These have been shown with others in their separate specialized occupations. Thus, it is not possible to estimate accurately the total number of public servants; the main categories are, however, listed in statement given below.

The number of those in public service has increased considerably since 1951, due to the setting up of new district offices and particularly in view of the increase in the Government's development functions.

The number of public servants in various departments in 1951 was:—

Service	1951		
	Males	Females	Total
1. Police	681	3	684
2. Services of the State	1,659	44	1,703
3. Service of Indian govt. and foreign states	14		14
4. Municipal and other local (not village) service	86	44	130
5. Village officials and servants including village watchmen	189	4	193
Total	2,629	95	2,724

Learned Professions

Education: According to the 1951 Census Report, the number

including 61 women. Of these 465 were working as teachers and the rest as managers, clerks, Librarians, etc.

Law: In 1951, there were 4 pleaders practising in the district. The number of petition writers was 58.

Medicine: The number of registered medical practitioners in 1951 was nine. The number of *vaid*s was 44, including four women, six midwives, 51 nurses and 42 compounders and 72 persons (51 males, 21 females) of other categories were also employed in the hospitals and dispensaries.

Other Professions

Religion: There were 641 persons in the district who earned their livelihood through activities connected with religion. Of these 438 (412 males and 26 females) were performing household religious service. Their exclusive rights to perform these services in particular households are inherited. There was only one professional preacher in the district.

Hair-cutting: Barbers are to be found all over the district. In 1951, they numbered 518 (501 males and 17 females). This figure includes assistants hired either on a salary basis or a share of the total income. The net income of a barber is about Rs. 3/- a day.

Domestic Service: Persons engaged in domestic service numbered 1,343, including 180 women. Full time cooks numbered 37 (22 males and 15 females), private motor drivers 11, gardeners 26 of whom 5 were women and household servants 1,269 (1,109 males and 160 females).

Hotels and Restaurants: Persons engaged in this occupation numbered only 51.

Washermen: These numbered 152, including 56 women.

Recreation Services: The total number of the persons in this category was 682, as given below:—

	Male	Female	Total
Drumbeaters	374	62	436
Singers	128	28	166
Entertainment work	17	4	21
Dancers and Singers	1	4	5

	Male	Female	Total
Employees in Cinemas	17	—	17
Wrestlers	2	—	2
Raslika showers	30	—	30
Mimics	5	—	5
Total	54	98	682

Tailoring: Tailors numbered 723, including 92 female tailors, most of them in the towns. The figure includes assistants engaged on fixed salaries.

The following table shows the number of persons deriving their income from non-farming occupations not mentioned above:

Type of Occupation	No. of persons
Herdsmen and Shepherds	1,514
Wood-Cutters	603
Workers in stone quarries, clay and sand pits	241
Flour-grinders	26
Oil pressers	550
Biri makers	115
Cotton Carders	82
Yarn Spinners	28
Dyers and printers	141
Pearl and jewellery string workers	13
Weavers of woollen blankets	17
Shoe-makers	1,794
Blacksmiths	467
Copper and Brass utensil makers	59
Sikligars	1
Gun makers	26
Motor repairers	17
Working in Engineering works	7
Gun powder makers	1
Chemists	9
Agarbatti makers	1
Workers in soap factory	7
Watch repairers	6

<i>Type of occupation</i>	<i>No. of persons</i>
Toy makers	8
Bangle makers	142
Comb makers	14
Pearls and jewellery stringers	3
Brick makers	40
Potters	974
Glass goods makers	1
Stone goods workers	55
Carpenters	503
Basket and window makers	141
Repairers of houses	1,561
Scavengers	287
General merchants	2,363
Cycle dealers	31
Grain merchants	314
Sugar and Gur sellers	2
Sellers of meat	23
Sellers of cloth	152
Sellers of leather	74
Wholesale dealers in grain	28
Wholesale grocers	43
Wholesale dealers in sheep and goats	27
Wholesale dealers in cloth	16
Wholesale dealers in cattle	38
Money lenders	188
Commission agents	23
Bank Employees	49
Motor Drivers	141
Bullock Cart Drivers	120
Railway employees (including those who are employed in construction works)	87
State Government employees not otherwise classified	1,703
Union Government employees not otherwise classified	14
Labourers	1,535

The list shows that the number of persons engaged in petty trade and private small industry is very large. The traders still have a stronghold on unorganized small producers to whom they advance

their limited waiting capacity. Efforts are being made to organize the small producers in co-operatives.

Details regarding the economic conditions of industrial workers and efforts to improve their conditions will be found in the chapter on Industries. Those rendering personal services to the public, e.g., barbers, washermen, domestic servants, etc., are not well-off. As elsewhere, government service is much sought after because of the security it offers and the higher wages.

ECONOMIC TRENDS

Livelihood Pattern

A total of 2,89,199 persons (1,47,148 males and 1,42,051 females) or 77.4 per cent of the total population, depend directly or indirectly upon agriculture (including animal husbandry) for their livelihood (1951 Census figures). Agriculturists formed 85.1 per cent of population in the rural areas and 17.7 per cent in the urban areas. As much as 84.65 per cent of the agriculturists (2,44,643 persons, 1,25,827 males and 1,18,816 females) cultivated land owned by them. Cultivators of unowned land numbered 5,136 (2,746 males and 2,390 females), forming 1.77 per cent of the total number of agriculturists. A total of 8,793 persons (4,043 males and 4,750 females) were non-cultivating owners of land and formed 3.04 per cent of the total agricultural population. Agricultural labourers numbered 30,627 (16,095 males and 14,532 females) i.e., 10.59 per cent of the agricultural classes.

A total of 84,611 persons (44,330 males and 40,281 females) belonged to the non-agricultural classes and formed 22.6 per cent of the total population in the district. In the rural areas they numbered 49,297 (26,207 males and 23,027 females) and formed 14.9 per cent of the rural population. While their number in the urban areas was 35,384 (18,123 males and 17,261 females) and formed 82.3 per cent of the urban population of the district. Among them, persons deriving their livelihood from services and other miscellaneous sources numbered 36,433 (18,750 males and 17,683 females) or 43.05 per cent of the total. Industries supported 29,737 (15,949 males and 13,788 females) or 35.16 per cent of the non-agricultural population, trade 16,296 persons (8,468 males and 7,828 females) or 19.26 per cent, and transport 2,145 (1,163 males and 982 females) or 2.53 per cent.

Economic Status

Of every 10,000 people belonging to the agricultural classes, 4,273 were non-earning dependants, 3,384 were self-supporting persons and 2,343 were earning dependants. Amongst the agricultural classes,

only about 28.59 per cent have a secondary source of income, of whom 23.43 per cent are earning dependants and the rest are self-supporting persons. Including whole-time and part-time workers in cultivation there are 1,61,093 people in this district connected with agriculture.

Amongst the non-agricultural classes, about 56.03 per cent are non-earning dependants. In the urban areas, the percentage is 64.23 and in the rural areas 50.13. The proportion of earning dependants is 4.14 per cent in the urban areas as compared with 13.40 per cent in the rural areas.

A further analysis of the self-supporting persons of the non-agricultural classes shows that out of 10,000 persons in the non-agricultural classes, 114 are employers, 2,231 employees, 7,204 independent workers and 451 are economically unproductive but self-supporting.

A class-wise analysis of the economic status of the people employed in non-agricultural occupations shows that:

(1) Among persons engaged in industry (production other than cultivation) 10,689 are self-supporting and form 35.95 per cent, earning dependants are 4,039 or 13.58 per cent and non-earning dependants are 15,009 or 50.47 per cent. Of the self-supporting persons 677 persons or 6.3 per cent support themselves and their dependants by means of forestry, wood-cutting and the collection of products not elsewhere specified, 572 self-supporting persons or 5.3 per cent are engaged in cotton textiles.

(2) Among persons engaged in trade, 4,759 are self-supporting and form 29.20 per cent of the total, earning dependants are 816 or 5.01 per cent and non-earning dependants are 10,721 or 65.79 per cent. Of these self-supporting persons, 2,705 or 56.84 per cent support themselves and their dependants by means of retail trade otherwise unclassified, retail trade in foodstuffs including beverages. Narcotics support 1,325 or 27.84 per cent.

(3) Among persons engaged in transport, 743 are self-supporting and form 34.64 per cent of the total, earning dependants are 82 or 3.82 per cent and non-earning dependants are 1,320 or 61.54 per cent. Of the self-supporting persons in this group, 651 or 87.6 per cent support themselves and their dependants by road transport. Transport by rail gives work to 88 persons (12.0 per cent.).

(4) Among persons engaged in other services and those having miscellaneous sources of income, 12,950 are self-supporting (35.54 per

cent), earning dependants are 3,128 or 8.50 per cent and non-earning dependants are 20,355 persons or 55.87 per cent. Of these self-supporting persons 1,536 or 11.9 per cent support themselves and their dependants by services otherwise unclassified, employees of the State Government number 1,703 or 13.2 per cent.

Non-productive sources of income provide a living for 1,313 persons or 4.6 per cent of the total. Most of these (1,064 persons or 81 per cent) are beggars and vagrants. There is one self-supporting beggar per 28 self-supporting persons of the total population.

Employment

As stated earlier, agriculture is the principal occupation. Other occupations have also been dealt with earlier in this chapter. On the whole, it may be said that, with the increase in small industry in the towns, there is some movement away from agriculture as a means of livelihood, but the trend is not as yet very pronounced.

Employment Exchange: There is no separate employment exchange in the district. Jhalawar, comes under the jurisdiction of the employment exchange at Kota. Since the Kota office does not maintain separate records for each district, it is not possible to assess the extent to which people seek work through the exchange. Unemployment and under-employment are, however, major problems.

Price Level

The value of the rupee just after second decade of this century can be gauged from the fact that wheat was sold at 6 seers per rupee, barley 12 seers, gram 7 seers, Jowar 13 seers, Bajra 8 seers and maize 15 seers. The extent to which prices have risen during the past 38 years is seen by comparison of the above with those listed in the following table, which covers the period 1956-1960.

Retail prices of food-grains (average) (Rs. per maund)

Year	Wheat	Barley	Gram	Jowar	Bajra	Maize
1955	12.52	7.05	7.06	5.81	7.16	6.45
1956	16.55	11.83	11.81	13.12	11.00	11.00
1957	15.26	10.73	10.91	12.08	14.08	11.94
1958	16.50	12.06	13.60	11.03	13.10	11.87
1959	18.31 17.81	12.56	15.29	13.70	14.67	12.94
1960	18.17	12.92	13.75	12.83	16.00	11.67

The price of all foodgrains showed a marked upward trend during the year 1956, and in the year 1957 there was a fall in the prices of wheat, barley, gram and Jowar. The prices again showed an upward trend reaching their highest level in 1959, after which there was some fall in most cases except in *Bajra* and barley. The rise was most conspicuous in the case of *Bajra* and *Jowar*. *Bajra* rose from Rs. 76.16 in 1955 to 16.00 at the end of 1960 and *Jowar* rose from Rs. 5.81 to Rs. 12.83 (the figures given in the table is the average for the year) an increase of more than 100 per cent in both the grains. Among other cereals, gram rose, during the same period, by Rs. 6.69 per maund, barley by Rs. 5.87, wheat by Rs. 5.65 and *Jowar* by Rs. 5.22.

Wage

Around the second decade of this century wages for different kinds of labour ranged between 4 to 16 annas per day. Now the daily wage level in industry varies from Rs. 1.25 to Rs. 1.50 for adults and from Rs. 0.50 to Re. 1 for women and boys. Skilled workers like masons, carpenters, etc. earn Rs. 3 to Rs. 4 per day. While, wages have thus considerably increased since then, the fixed wage earner is probably not as well off as before as the general price level has risen at a higher rate. Also because the area is industrially backward, and the workers are not organized, wages tend to be lower than in most parts of the state.

Standard of Living

No study has been conducted in the district regarding the standard of living of the people. Captain H. B. Abbott, who was the Political Superintendent of the then Jhalawar State made the following observation regarding the condition of the Jhalawar people in Jhalawar Gazetteer of 1879: "The state of society is backward, education having made but little advance. With possibly the exception of the Chauhahala and one or two districts, the condition of the agricultural classes, which is poor, owing, it is said, to too heavy an enhancement and the fall in the price of opium combined, has reacted on the *banya* class, several of whom, as manotidars, have found themselves out of pocket by standing security for the payment of the revenue. The city of Jhalrapatan does not wear the appearance of a thriving town; the houses of the principal banking firms, which are branches of the prosperous houses whose head-quarters are at Mathura, Ajmer, and Indore, must form an exception, for they have enjoyed unusual opportunities of gain and some of themselves profited by privileges granted many years ago. Sandstone. easily got at and very workable being plentiful

houses are principally made of that material; the poor make dry stone walls of it, covered by a roof of either roughly made tiles or thin stone slabs of the same sort supported on either wooden or stone rafters-those better off with mud or plaster".

There is no doubt that conditions have changed since Captain H. B. Abbott wrote the above account. Though no study has been conducted, enquiring into the standard of living of the people, but the progress made in the various fields and with the introduction of the scheme of Democratic Decentralization, which has made the rural masses an active participant in the recent rural reconstruction programmes has resulted in improving the conditions of the rural population. By the end of this year (1960-61) there were 359 educational institutions in the district and the standard of literacy had risen from 3.42 per cent in 1901 to 13.1 per cent in 1960-61 (Census figures). The construction of new roads in the district has given fillip to both exports and imports. At present there are 558.6 miles of all types of roads in the district. A net work of roads has been spread in the district, linking the important towns of district with each other as also with towns in neighbouring areas, like Bhopal, Indore, Kota, Ujjain and Neemuch etc.

To some extent, facilities for credit in rural areas are being provided by the Co-operative Societies. With the establishment of Community Development Blocks, a beginning has been made to improve sanitary conditions in the villages. Development of irrigation and availability of fertilizers and better seeds have shown some improvement in the condition of the farmers. The abolition of Jagirdari has also given some relief to the peasantry. As apparent from the changes in the dress and dwellings of the people in the villages, the standard of living has risen, mainly due to availability of cheap mill made goods and rise in the prices of farm produce.

The town of Jhalawar passed through many vicissitudes and at the time of merger its population was even less than what it was when Abbott wrote his gazetteer. However, since 1951 the population has been rising gradually and by 1960-61, it had risen to 9,116 as compared to 7,955 in 1901. A new colony of offices and residential quarters has sprung up on the both sides of Indore road out-side the walls of the old city.

Planning and Development

The Community Development Programme was started in the district in October 1955, with the opening of a development block at Jhalrapatan covering Jhalrapatan tehsil and a part of Pachpahar tehsil area. Since then the programme has steadily expanded so that

the entire rural population has now been covered. In October 1959, the programme was merged into the wider scheme of democratic decentralization, the main object of which is to enable people to have a say in the drawing up and implementation of development schemes in their own areas. Thus the whole district is now divided into six panchayat samitis comprising the following development blocks:—

Name of the block	Year of inception	Name of Tehsil covered	Rural population in 1,000	Area in sq. miles	No. of villages
Jhalrapatan	Oct. 1955	Jhalrapatan & part of Pachpahar	81	472	309
Khanpur	Oct. 1956	Khanpur & part of Aklera	56	345	204
Manoharthana	May 1958	Manoharthana	64	376	306
Dag	Oct. 1959	Dag and Gangadhar	68	438	232
Pirawa	Oct. 1959	Pirawa	76	401	240
Bakani	Oct. 1959	Bakani & part of Aklera	6	325	325

The main features of democratic decentralization have been described elsewhere, it would be sufficient to mention here that to enable the panchayat samitis to function effectively, the Block Development Officers (each samiti area coincides with what was formerly known as a development block) have been attached to them and they are assisted by technical personnel (Extension Officers) in the fields of industry, agriculture, animal husbandry, co-operation etc.

The following tables show the achievements of the different panchayat samitis in various spheres of their activities:—

Agriculture

S. No.	Name of block	Fertiliser distributed	Improved seed distributed	Compost pits dug (No.)	Demonstrations held (No.)	Irrigation wells dug (No.)	Additional areas brought under irrigation (in acres.)
1.	Jhalrapatan	4,528 mds.	79,688 mds.	4,077	1,239	575	1,615
2.	Khanpur	944 "	12,983 "	1,939	442	234	—
3.	Manoharthana	750 "	3,044 "	4,571	384	294	6,357
4.	Dag	420 "	1,559 "	275	30	135	200
5.	Pirawa	576 "	126 "	621	—	44	—
6.	Bakani	77 "	2,262 "	194	2	65	250

Animal Husbandry

No.	Name of block	Pedigree animals supplied	Pedigree birds supplied	Animals castrated	Animals inoculated and treated
1.	Jhalrapatan	15	582	5,523	7,582
2.	Khanpur	6	335	5,970	6,344
3.	Manoharthana	—	—	2,012	10,990
4.	Dag	6	—	189	—
5.	Pirawa	1	—	747	4,598
6.	Bakani	3	—	181	659

Co-operation

Type of Society	No. of Societies	Members-hip	Share Capital (in Rs.)
1	2	3	4
<i>(a) Jhalrapatan</i>			
1. Agricultural Credit Societies	121	4,559	1,30,975
2. Non-Agricultural Credit Societies	1	36	1,020
3. Marketing Societies	2	449	38,420
4. Farming Societies	8	102	3,500
5. Industrial Societies	8	352	18,088
6. Other Societies	6	223	11,680
<i>(b) Khanpur</i>			
1. Agricultural Credit Societies	70	2,907	48,142
2. Non-Agricultural Credit Societies	—	—	—
3. Marketing Societies	—	—	—
4. Farming Societies	1	10	Nil
5. Industrial Societies	16	251	2,490
6. Other Societies	1	16	Nil
<i>(c) Manoharthana</i>			
1. Agricultural Credit Societies	63	1,915	23,671
2. Non-Agricultural Credit Societies	—	—	—

1	2	3	4
3. Marketing Societies	—	—	—
4. Farming Societies	5	57	1,623
5. Industrial Societies	12	213	8,293
6. Other Societies	1	10	Nil
(d) <i>Dag</i>			
1. Agricultural Credit Societies	37	1,527	30,639
2. Non-Agricultural Credit Societies	3	61	1,889
3. Marketing Societies	1	123	17,100
4. Farming Societies	4	50	2,350
5. Industrial Societies	5	76	1,480
6. Other Societies	3	65	5,755
(e) <i>Pirawa</i>			
1. Agricultural Credit Societies	48	2,259	55,331
2. Non-Agricultural Credit Societies	—	—	—
3. Marketing Societies	—	—	—
4. Farming Societies	1	10	250
5. Industrial Societies	8	157	4,708
6. Other Societies	—	—	—
(f) <i>Bakani</i>			
1. Agricultural Credit Societies	70	2,159	37,204
2. Non-Agricultural Credit Societies	1	14	5,875
3. Marketing Societies	—	—	—
4. Farming Societies	3	41	1,025
5. Industrial Societies	8	143	4,952
6. Other Societies	1	17	—

4. Medical and Public Health

Item 1	Jhalra- patan 2	Khanpur 3	Man har- thana 4	Dag 5	Pirawa 6	B kani 7
1. Village latrines constructed (No.)	4	28	1	8	—	—
2. Village drains made (sq. ft.)	5,535	246	—	—	—	—

	1	2	3	4	5	6	7
3. Pucca drains constructed (sq. ft.)	1,318	26,530	—	—	—	—	—
4. Repair of wells (No.)	313	572	76	1	24	—	—
5. New water wells constructed (No.)	166	89	41	53	2	—	—
5. Education							
1. New Schools started (No.)	72	5	46	6	10	7	—
2. No. of students	4,860	2,396	1,826	182	2,701	1,828	—
3. School buildings constructed (No.)	13	—	13	5	4	—	—
6. Social Education							
1. Social education centres started (No.)	129	85	77	54	39	15	—
2. Adults educated (No.)	2,027	1,609	418	900	568	340	—
3. Libraries opened (No.)	38	15	21	—	2	1	—
4. Community entertainment centres (No.)	75	21	36	5	—	—	—
5. Youth Clubs and Farmers Unions	55	21	34	21	1	7	—
7. Communication							
1. New Unmetalled roads constructed (miles)	44½	27	15.5	20	—	—	—
2. Improvement of the unmetalled roads (miles)	23.6	56	57.4	50	—	—	—
3. Small culverts constructed (No.)	—	12	5	—	—	—	—
8. People's participation							
S. No.	Name of Block		Am un contributed in cash and kind (In Rupees)				
1.	Jhalrapatan		8,08,868				
2.	Khanpur		45,43,160				
3.	Manoharthana		90,782				
4.	Dag		32,979				
5.	Pirawa						

CHAPTER IX

GENERAL ADMINISTRATION

Historical Background

As already observed, Jhalawar district comprises the former State of Jhalawar and parts of the territories of the former Kota and Tonk States. The eastern part of the district was also part of the old Jhalawar State prior to 1899.

In State times, the ruler was the Supreme Head of the Government. Formerly the rulers carried on the administration with the help of officers called *Biladars*. However, during the minority of Zalim Singh II, towards the end of the 19th century, the administration was carried on with the help of a Council under the supervision of the Political Superintendent, Capt. H.B. Abbott. In his time the State was divided into the following 22 *parganas*, of which 17 now form part of the district:

<i>Divisions</i>	<i>Villages</i>	<i>Divisions</i>	<i>Villages</i>
Chechat	44	Delanpur	149
Suket	54	Aklara	32
Khairabad	22	Churelia	19
Zulmi	10	Manoharthana	131
Urmal-Jhalrapatan	128	Jawar	47
Bukari	73	Chippabarod	163
Richwas	133	Shahabad	259
Asanawar	26	Pachpahar	77
Ratlai	42	Awar	40
Kotra Bhatta	45	Dag	86
Sarera	37	Gangrar	123

On the deposition of Maharaj Rana Zalim Singh, all the *parganas*, with the exception of the four Chaumahala *parganas* (Pachpahar, Awar, Dag and Gangrar) and Patan were made over to Kota State and a truncated State of Jhalawar was created under a new ruler, Maharaj Rana Bhawani Singh. The new prince ruled with the aid of a Diwan. On the death of the Diwan in 1914, he appointed a Council of five Ministers. The ruler himself held his Darbar Office and was the supreme administrative authority and court of appeal. Later, the Council was called *Mahakma Khas* and the name of the Darbar Office was changed to Shri Rajendra Ijlas. In addition to the

general supervision of the administration, the ruler kept certain important portfolios in his own hands. This system continued till 1945.

In 1946, a popular Ministry was formed and the ruler himself became one of its members. In 1948, the State was merged into the former Rajasthan Union and the ruler handed over charge to the Executive Officer of the new Government. By the amalgamation of some of the territories of the former Kota and Tonk States with the whole of Jhalawar State, the new district of Jhalawar was formed. Later, on the formation of the present territorial unit of Rajasthan in 1949, tehsil Khanpur was added to the district. Finally, the Sunel area of Madhya Bharat was incorporated following the reorganization of States in 1956. The district now has two sub-divisions, nine tehsils and two sub-tehsils which are for administrative purposes divided into Girdawar Circles and Patwar Circles.

Administrative Pattern

The supreme administrative authority of the district is the Collector who is the senior-most administrative officer in the district. The term Collector is borrowed from British India and is an indication of the former importance of the collection of land revenue. In recent years, however, the duties of the Collector have multiplied considerably and he combines the functions of Collector, District Magistrate and District Development Officer. Since the start of the Five Year Plans, development activities have taken up a great deal of the Collector's time. Till October 1959 he was ultimately responsible for the progress of such activities in the district. Even now, after the formation of the *panchayat samities* and *Zila Parishad*, he has to ensure that the executive officers carry out the wishes of the popular bodies. As Collector, he has not only to supervise the working of the revenue officers but is also a court of appeal. As District Magistrate, he is responsible for law and order and hears appeals against the decisions of the criminal courts subordinate to him. However, he has no jurisdiction in civil cases. Besides these functions, the Collector has wide powers under several miscellaneous Acts which enable him to keep a firm grip on the administration.

Directly subordinate to the Collector are the two Sub-Divisional Officers at Jhalawar and Aklera. Each in his own jurisdiction has revenue, magisterial and executive duties. These officers work in close consultation with the Collector and relieve his burden to a considerable extent.

Next in the hierarchical line are the nine Tehsildars, who

respective tehsils. The Sub-tehsils of Asnawar and Sunel are in the charge of Naib Tehsildars and the tehsils proper also have such functionaries. In every tehsil there are officials called Girdawars or Kanungos (Revenue Inspectors). They supervise the working of the Patwaris in their circles and are in turn supervised by the Tehsildars and Naib Tehsildars. The Patwari is the backbone of the revenue administration. He maintains the village accounts and land registers of the area in his charge and is required to report any untoward happening.

Each village has one or more Patels (Lambardars) according to the size of the revenue demand. With each Patwari there is a *Sehna* who work as a peon and helps the Patwari in the discharge of his duties. Another village servant is the *Gaon-Balai*, who helps the Patwari and the Patel and for this receives a rent free plot of land and is also paid by the village people in kind.

Summing up, the hierarchical line of administration in the district is (a) Collector, (b) Sub-Divisional Officers, (c) Tehsildars, (d) Revenue Inspectors, (e) Patwaris and other village servants.

In former times, the accent in district administration was on the collection of revenue and maintenance of law and order. Though these are still important, the main emphasis has shifted to development work. Thus, the welfare departments of the Government have become very important and their activities form an integral part of the district administrative pattern. While the Collector, S. D. Os., Tehsildars, etc. lie in the vertical line of administration, what may be called the horizontal line of administration includes the Collector and his fellow District Officers in charge of Public Health, Education, Agriculture, Irrigation, Public Works, etc. Every month, the Collector calls a District Level Officers meeting at which policies and work programmes are discussed and plans drawn up for future action. The Collector presides at these meetings and his directives are respected. The District Officers dovetail their programmes into the general work programme of the District but they are directly responsible to, and receive orders from their respective Departments.

The District Officers in Jhalawar include:

1. Civil and Additional Sessions Judge.
2. Superintendent of Police.
3. District Opium Officer (Government of India).
4. District Medical and Health Officer.

5. District Agriculture Officer.
6. District Animal Husbandry Officer.
7. Divisional Forest Officer.
8. Assistant Commissioner, Excise and Taxation.
9. Inspector of Schools.
10. District Industries Officer.
11. Assistant Engineers, P.W.D. (for each Sub-Division).
12. Assistant Engineers, Irrigation (four in number).
13. Assistant Engineer, State Electricity Board.
14. Assistant Registrar, Co-operative Societies.
15. Forest Working Plan Officer.
16. Secretary, Zila Parishad.
17. Organiser, Small Savings.
18. Manager, Devasthan.
19. Statistical Inspector.
20. Assistant Settlement Officer.
21. Assistant Forest Settlement Officer.

Besides these officers, there are the S.D.Os., the Revenue Officers and the Treasury Officer who are under the direct control of the Collector. The functions of the various officers and their Departments are given in the chapters relevant to their work. Those not described elsewhere are grouped together in the chapter "Other Departments".

CHAPTER X

REVENUE ADMINISTRATION

LAND REVENUE

Historical Background

Prior to the 19th century, there was no uniform system of land revenue collection in this area, but for the most part rents appear to have been paid in kind. In 1807, however, Zalim Singh, the minister of Kota, introduced a system of fixed money rents. He had the whole territory surveyed and, after the demarcation of pastures, mountain tracts, settled sites, rivers and other unculturable tracts, the land was roughly classified according to soil and rent rates fixed. The new assessment, hastily prepared, was far from perfect, but it was a step in the direction of uniformity. Moreover, extortion by petty revenue officials was curbed by laying down a fixed charge, recoverable along with rents, to meet the cost of revenue collection.

The dues of the rent collector, the *patel*, were fixed at $1\frac{1}{2}$ annas per bigha on the area comprising his *Pateli*. His own land was also assessed at a lower rate than those of the cultivators or even granted exemption from rent. At the same time, the ancient Kota *jarib* (chain) was reduced to 56 gaz, the latter, as recorded in stone in the *Kacheri* at Jhalrapatan, measuring 2 ft. 6-3/4 ins. The *jarib* was thus $143\frac{1}{2}$ ft. in length and the bigha (chain \times chain) was 2,288 sq. yds. 36 sq. ins.

The settlement of Zalim Singh was *asamiwar*, that is to say, with the cultivators directly. This was admirable in theory, but in practice the cultivators were no better off than before; firstly, the cash rents tended to be higher than the old rents in kind and, secondly, dues were rigorously exacted and the slightest defalcation was followed by confiscation of the land. Advances were made by the State, in money or kind, to those willing to take up new land for cultivation, but as the loans bore a high rate of interest, the obligations thus created left the peasantry in a state of utter subjection. The Raj Rana himself introduced a scheme of direct farming, which he subsequently carried to such astonishing length that the fields which had descended from father to son through the ages were seized in spite of law, custom or tradition, and it is even alleged that he sought pretexts to obtain lands which, from their contiguity or fertility, he coveted.

Thus the once independent proprietor sank to the position of a hired serf. One good, however, emerged. At a time when the rest of Rajputana was being laid waste by predatory armies and bands of marauders, Kota was prosperous and at peace. The inhabitants of

the surrounding States flocked to it and, with the superabundant population thus placed at his command, the Raj Rana brought the whole State to a pitch of the highest cultivation. Not a nook or patch capable of producing grain was allowed to lie fallow. Any land untilled was appropriated by him, and the establishment he maintained for the purpose rose to 4,000 ploughs and 16,000 oxen. Such was the prosperity of the State that an eye-witness states that it was difficult to find a pathway through the cornfields which covered the face of Haraoti. For years it was the granary from which not only Rajputana and much of Malwa, both desolated by war and famine, but the roving hordes who lived in them drew their supplies.

With the return of peace and the death of the Raj Rana in 1824, this artificial prosperity came to an end, and the reaction was hastened by disorders arising from the struggle for power between the successors of the Raj Rana, the Regents of the State, and the titular rulers. In 1838, on the departure from Kota of Zalim Singh's grandson, Madan Singh, for the separate State assigned to him all the personal farms (which had been kept by the Regent under his personal control) fell to the State. These, locally known as *hal ki dharti* and comprising the richest lands, were coveted by the proteges and adherents of the chief and were secured by them at a low assessment. Financial embarrassments, and the consequence of maladministration, led to the enhancement of rents in 1840 and in 1860. Again, in 1866, a charge of 10 per cent on all preceding rates was made by the then ruler. Thus, while the system established by Zalim Singh continued to form the basis on which land revenue was collected, many of the actual details had been modified or superseded. As already stated, a large element of irregular tenures had been introduced in the partition of the *hali* lands. In the years of maladministration which followed, other lands were obtained by bribery and collusion with officials. Similar was the case with rent-free holdings, many of which were held by parties who had no right to them. Matters were further complicated by different standard measures having been adopted in grants of lands made from time to time. Zalim Singh's *bigha* was ignored, and local and larger *bighas* varying with each *pargana*, were introduced. Another important factor was that no settlement had been instituted after 1807 as a result of which no allowance had been made for the increased productivity or deterioration of the soil, nor had the holdings been checked.

Abbott's Settlement: This was the state of affairs when the second settlement (the first regular settlement on scientific lines) of

the Jhalawar area was begun in 1880 by Capt. H. B. Abbott, Political Superintendent of Jhalawar State, and completed in two years.

In 1880, cadastral surveys of every village were carried out with a chain 165 ft. in length, thus ending the confusion caused by the use of chains of various lengths. As before, the settlement was concluded directly with cultivators of government land. On non-khalsa land the old rates continued. Capt. Abbott simplified the rent rates by using only two major soil classes—Piwat or Chahi (irrigated) and Mal (unirrigated). The rates per acre for irrigated land varied from Rs. 23/- to Rs. 5/- and unirrigated land from Rs. 6/- to 13 annas. The betel leaf areas, however, paid about Rs. 44/- per acre. As a result of the settlement, the demand fell from Rs. 4/8/9 per acre to Rs. 4/6/1.

The first Revision Settlement of the truncated Jhalawar State took place in 1909 and was conducted by Babu Chhedalal Mathur. He divided irrigated land into seven categories and unirrigated land into two categories—Saremal and Utarmal. However, there were no circle rates as exist today, only village rates being declared.

A second Revision Settlement was carried out in 1946 by Raja Sobhag Singh Jhala. He introduced circle rates in the tehsils of Gangadhar, Dag and Awar. The Gunter bigha (132 ft. chain) was uniformly used and Chahi rates were fixed from Rs. 6/8 to Rs. 3/- per bigha and Mal rates from Rs. 1/8 to Rs. 1/2. The comparable rates in Abbott's Settlement were about Rs. 9/3 to Rs. 2/- for Chahi land and Rs. 2/6 to 5 annas for Mal land. Sobhag Singh's rates for Bardli land (the thin, copper-coloured soil of Dag and Gangadhar) varied from 12 to 6 annas per bigha, and for Panwadi land growing betel leaves Rs. 16/- per bigha.

In the tehsils of Khanpur, Manoharthana, Aklera, Asnawar and Bakani, which were restored to Kota State at the end of the 19th century, the rates were revised by Mr. Butler, Settlement Officer of Kota, in 1901. The main soil classes adopted by him were Chahi, Kheda, Saremal, Utarmal, Barda and Merghas. In 1925, a Revision Settlement was conducted by Shri Khazan Singh, who accepted Mr. Butler's pattern but modified the rates according to existing conditions. The Chahi rates now arrived at varied from Rs. 6/- to Rs. 5/-, Kheda Rs. 2/8 to Rs. 2/-, Saremal Rs. 1/12 to Rs. 1/4, Utarmal Rs. 1/2 to 8 annas and Barda 8 annas to 6 annas per bigha.

In Pirawa tehsil of former Tonk State, at the time of the formation of the district the land was classed as Chahi and Barani. The irrigated or Chahi land was assessed at Rs. 10/-, Rs. 8/- and Rs. 5/-

per bigha, according to soil fertility. Barani (unirrigated) land was classed as Kali (black), Dhamani, Barda (thick) and Barda (thin), the rates being, Rs. 1/10, Rs. 1/4, Rs. 1/- and 12 annas per bigha, respectively.

Present Position

As settlement operations were conducted in the tehsils comprising the former Jhalawar State in 1946, it was not necessary after the formation of the district to introduce a fresh settlement in these areas. However, the tehsils which formed part of Kota State had not been re-settled since 1925 and the position in Pirawa and Sunel was much the same. The situation was complicated by the resumption of jagir villages, in which the rates were at variance with those of neighbouring villages which had always been *khalsa* (government) land.

In November 1953, therefore, a Revised Settlement was ordered by the Government of Rajasthan for previously settled villages and an Original Settlement for non-settled villages in Aklera sub-division. The work was duly completed in Bakani tehsil and Asnawar sub-tehsil. In Manoharthana, settlement operations were conducted in two jagir villages, Kachota and Chitora, and rental *parchas* distributed. The *jamabandi* records are being prepared. Before further work could be undertaken in this area the operations were called off on financial grounds.

Meanwhile, 29 jagir villages in Khanpur tehsil and 14 in Aklera tehsil were taken up for assessment. This work is still in progress. In several other villages of these tehsils survey and record-writing has also been done.

Pirawa tehsil is also due for re-settlement, and it is proposed to take up the work in the near future.

Thus, at present, there is no uniform scale of rent rates throughout the district. In Most areas, the scales laid down by the three princely Governments continue to be followed. In practice, however, there is very little difference in the rates paid by tenants for similar land in different areas.

SYSTEM OF COLLECTION

Before the formation of Rajasthan, the Department of Land Records was part of the Revenue Department in every State. The Revenue Inspectors (Kanungos) in the tehsils supervised the work of

the Patwaris, who were responsible both for the collection of land revenue and maintenance of the village records. The Sadar Kanungo or Land Records Inspector at headquarters was responsible for maintaining the revenue records of the State as a whole.

After the formation of Rajasthan, the Departments of Land Revenue in the integrating states were split up into two separate Departments—the Department of Land Revenue and the Department of Land Records. Both Departments continued to function up to December 16, 1952, when the Department of Land Records was abolished and the work was placed directly under the Collectors and Sub-Divisional Officers. The main duties connected with land records are:—(1) maintenance of survey records and village maps up-to-date so as to simplify the periodical settlement operations; (2) maintenance of a record of rights for the protection of all who hold interest in land and (3) provision of statistics necessary for sound administration in all matters connected with land. The village maps form an important part of the land records. There are maps for all surveyed villages in the district. In the maps, fields are demarcated and given numbers and unculturable areas such as populated sites, rivers, tanks, roads, etc., are shown separately. The area under each survey number is separately entered in the land registers, together with the owner's and tenant's name. The standard of area is the bigha, the sub-divisions of which are the *biswa* and *biswansi*. Twenty *biswas* make one bigha and 20 *biswansis* make one *biswa*.

Land Records Officers

Patwaris: The Patwari is the backbone of the revenue administration. He has charge of an area comprising a group of villages and is assisted by a Sehna (*chaprasi*) and the village Patel. His duties are to collect and keep accounts of land revenue and to issue receipts for the money realised from the cultivators. He also makes an estimate of the areas under various crops and records this. He has to keep a watch on government waste land so as to detect encroachment and to protect trees and other properties of the Government. He has also to look to the sanitary condition of the villages and to report to tehsil headquarters if there is any outbreak of human or cattle epidemic, disease or other calamity. He is also required to keep an account of agricultural stock. Above all, he is the land records officer on the spot and maintains the village maps and registers and, is the primary source of all information pertaining to the area in his charge.

Circle Inspectors (Kanungos). Above the Patwari is the Kanungo or Circle Inspector. He supervises the work of the Patwaris in his circle and sees to it that the village records are up-to-date. A consolidated statement is prepared every year by this official for submission to the Sadar Kanungo.

District Inspector (Sadar Kanungo): The Sadar Kanungo at headquarters is the keeper of land records for the district as a whole. He is directly responsible to the Collector and prepares on behalf of the latter the periodical statements for the district. The controlling officers at the tehsil and sub-division levels are the Tehsildar and Sub-Divisional Officer. The Collector is the *over-all* authority.

Settlement Staff: Normally, settlement operations are held every 25 to 30 years. They are very necessary because over a span of years changes occur in the area under crops, field boundaries, ownership, etc. and the village maps, no matter how carefully corrected, become out-of-date. The actual survey work is done by Amins under the supervision of Inspectors. Fresh records and village maps are prepared and new assessment rates drawn up by the Settlement Officer or Assistant Settlement Officer in charge of the operations. These rates become effective only after the approval of the Government has been obtained. The records are written up in the Settlement Office, and after *parchas* (certificates of possession) have been distributed and objections dealt with, the registers are transferred to the revenue authorities for record and implementation. As settlement work in the district is in progress on a limited scale, there is only one Assistant Settlement Officer stationed at Jhalawar. Working under him are 10 Inspectors, 50 Amins, 2 Clerks, peons and a Camel Sawar. Settlement of the former Jagir villages in Khanpur tehsil is being conducted by an Assistant Settlement Officer stationed at Kota. Both these officers are under the control of the Settlement Officer, Alwar.

LAND MANAGEMENT

Tenures

In state times there were three types of holdings—*khalsa* or state land, Jagir property and *udak* property. The Jagir lands were of three types—*mund-katai*, awarded for war service; *chakrana* or *khidmati*, awarded for special service to the ruler or the State; and *bhai-bant* or share of patrimony. The *udak* lands, also called *muafi*, were lands given as free gifts, usually for religious purposes or the maintenance of charitable institutions. On jagir lands the cultivators were largely tenants-at-will, the jagirdars having complete control over them, but on *khalsa* lands the Rayotwari system prevailed and the tenants not only enjoyed security but also the right of succession.

Capt. Abbott, writing of tenures in Jhalawar State towards the end of the last century, observes: "The theory that the State is lord of the soil is very practically observed, so much so that, when enhancing the revenue of the *khalsa* lands, a similar increased percentage of

demand is levied on the jagirdars. The village proprietor, or *biswedar* does not appear to exist, except perhaps to some extent in Chaumahala. The cultivators are generally occupancy tenants nominally but the caprices of various managers seem to have made them in reality tenants-at-will of the officials. The jagirdars furnish horses and men for the police service of the State, and present themselves at headquarters to pay their respects to the Maharaj Rana on festivals. The religious and rent free grants are held on the same conditions as elsewhere. The Patels, or village headmen, have rent-free holdings in lieu of being held answerable for the collection of revenue, but the introduction of Manotidars has relieved them of much responsibility. Village servants such as the Sansri and Balai hold land in lieu of service. The lands held in lieu of pay are, unless confiscated for misbehaviour, life holdings".

Zamindari holdings came into being only at the end of the 19th century. Such lands were assigned on the *theka* or contract system, under which the State's share of revenue was fixed for a period of three to 10 years. This system was later discarded.

At the time of the merger of States, the position of the tenants was still largely the same as in Abbott's time, with this difference that, with settlement operations conducted and proper village records maintained, cultivators of khalsa land were less open to exploitation by unscrupulous officials. They enjoyed the proprietary rights of mortgage and sale and were free from fears of ejectment as long as they paid the prescribed rent. The position of those on jagir lands was less fortunate. With the continuance of peaceful conditions, the State had less need of the services of the jagirdars and more of the revenue of the land held by them. As a result, the jagirdars were sometimes compelled to squeeze their tenants, many of whom were reduced to penury.

Tenancy Act: After the formation of Rajasthan one of the first tasks to which the popular Government set itself was to reorganize the system of land management so as to protect the rights of the cultivator and place him in direct relationship with the State. To this end, a Tenancy Act was introduced defining the various classes of cultivators, the rights of each class, the circumstances in which a tenant could be ejected and other allied matters. The Act has been amended several times to iron out difficulties that have appeared in its operation. At the same time, steps have been taken to abolish the systems of jagirdari and Zamindari. A description of these and other land Acts has been reserved for the Gazetteer of the State as a whole. It would be sufficient to say here that the various enactments have brought about vastly better conditions for tenants and have removed the spectre of insecurity from their minds.

Abolition of Jagirs: A total of 2,612 jagirs have been resumed in the district. Details regarding the compensation paid is given below:—

Year	Total No. of resumed jagirs	Compensation paid			Total	Remarks
		Interim compensation	Bonds	Cash		
54-55	114	—	—	—	—	Four jagirdars dispossessed in the Sunel area of Madhya Bharat in 1952 were paid compensation amounting to Rs. 35,825.67 in 1959-60.
55-56	—	1,18,974.00	—	—	1,18,974.00	
56-57	—	1,30,574.34	—	—	1,30,574.34	
57-58	6	1,78,011.39	54,350.00	42.53	2,32,403.92	
58-59	2316	9,125.25	4,80,550.00	1,463.55	4,91,138.80	
59-60	—	4,197.60	4,38,700.00	1,553.77	4,85,551.37	
60-61	176	2,160.00	8,26,000.00	41,722.88	8,69,882.88	
Total	2612	4,43,042.58	17,99,600.00	44,782.73	23,28,525.31	

Bhoodan

A description of the changes in land management in the district would be incomplete without some reference to the Bhoodan Yajna movement of Acharya Vinoba Bhave. Progress in this regard has been slow, but the movement is gaining momentum since the Acharya's brief visit in the summer of 1960.

Allotments of land given in *bhoodan* have been made at the following places:—

Village	Tehsil	Area allotted (bighas)	No. of blocks allotted
1	2	3	4
Goverdhan Niwas	Jhalrapatan	150	2
Mandvi	Pachpahar	250	3

1	2	3	4
Dag	Dag	250	3
Harnaoda Pittha	Pirawa	300	4
Banderi	Aklara	250	3
Total		1,200	15

Rural Wages: Col. Abbott writes in his Settlement Report in 1885: "Village servants such as *balais*, *kumhars*, *nais* and *chamars* get 15 to 30 seers of grain per plough operation and for labour on poppy fields 6-12 *chhataks* of poppy after every irrigation and a little *gur* or cane juice for every cultivated field of sugarcane. In addition to this remuneration, they get a rupee on the occasion of the birth of a male child, eight annas on the birth of a female child and, Rs. 3/- on the occasion of a marriage. The *chamar* gets the hides of dead animals and a dole of poppy seed capsules for services rendered to the cultivators. Field labourers are paid either monthly or annually at the rate of Rs. 2/- per month and three maunds of grain plus a blanket and a pair of shoes annually. The weeding rates are one anna per head daily. Part-time labourers are paid Rs. 3/- to Rs. 4/- per month before harvesting for looking after the crops or Rs. 1/- per month and a little grain daily. The rates for the extraction of poppy juice are Rs. 4/- to Rs. 6/- per month and for removing leaves from sugarcane one anna and four pies. The mowing rates are three seers of grain per bigha; for digging, three to four annas daily are paid. For ploughing the rates are two to three annas daily".

Later, with the rise in prices, these rates increased proportionately. Now a field labourer gets Rs. 200/- to Rs. 300/- annually. For part-time daily work a man gets Re. 1/- to Rs. 1/8/-, a woman 12 annas and a boy eight annas. In 1914 the rates of daily wages were six to ten annas.

Thus, even now the conditions of agricultural labour are far from satisfactory. Attempts are being made to better conditions by settling such labourers on blocks of land in co-operatives.

OTHER SOURCES OF REVENUE

Excise and Taxation

Before the imposition of Sales Tax, a Boundary Tax on imports and exports was collected by a Custom Tax Officer at boundary outposts. This officer also had powers under the

Excise Act and hence his designation was Assistant Excise and Customs Commissioner. Under him were a number of Excise and Customs Inspectors posted in the tehsils. At various points in the district there were customs and excise outposts under the charge of *Nakedars*. Customs and Excise duties contributed more to the exchequer than any other source of revenue. In April, 1955, the Boundary Tax was abolished and Sales Tax introduced instead. A new Department of Government was created, known as the Department of Excise and Taxation, for administration of the Sales Tax and Excise duties. An Assistant Commissioner, Excise and Taxation, is posted at Jhalawar. As Sales Tax Officer he registers and grants licences to dealers, checks their returns, passes orders of assessment and takes steps for recovery of the tax assessed. Working under him in this connection is an Inspector (Sales Tax), plus seven clerks and two peons. There is also a Circle Inspector and a clerk for administration of the Travellers and Goods Freight Tax and for Customs and Excise seven Circle Inspectors, an engineer, 17 clerks and *munshis*, eight camel *sawars* and 36 Class IV Servants.

Excise brings considerable revenue. In former times, the Customs and Excise Department controlled the movement of and taxed all stimulants including opium, liquor, hemp drugs (*ganja* and *bhang*), *charas* and tobacco. Opium was the most fruitful source of revenue and up to the end of the 19th century nearly half the acreage of the Chaumahala area and Pirawa was under poppy. Thereafter, the production of opium was controlled by the Central Government. On the formation of Rajasthan, opium and tobacco became Central subjects and, with the transfer of these two major heads of revenue, the income of the Customs and Excise Department was greatly reduced. The new Department deals with liquor and hemp drugs only, as the use of *charas* was prohibited long ago. The extent of the use of intoxicants in Jhalawar is described in the chapter on Social Welfare.

Besides Sales Tax, Excise and Customs, the Assistant Commissioner is responsible for the collection of Entertainment Tax and Agricultural Income Tax since 1958-59. But the latter has recently been abolished.

A statement of the revenue of the Department in the district for the period 1954-55 to 1960-61 :—

S. No.	Year	Excise	Sales Tax	Entertainment Tax	Agricultural Income Tax	Rajasthan Passengers and Goods Tax	Customs	Grand Total
1.	1954-55	7,51,170.5	—	—	—	—	9,46,863.55	16,98,031.11
2.	1955-56	6,99,864.66	3,52,459.91	—	—	—	19,729.52	10,72,054.09
3.	1956-57	8,95,066.25	5,52,643.39	—	—	—	978.27	14,48,687.91
4.	1957-58	11,11,252.09	6,70,305.31	—	—	—	1,019.84	17,82,577.16
5.	1958-59	11,26,556.13	4,48,295.28	29,768.01	301.81	—	277.54	16,05,193.77
6.	1959-60	12,02,011.00	4,16,515.00	32,789.00	—	1,32,051.00	430.00	17,83,796.00
7.	1960-61	12,28,738.00	4,58,493.00	37,565.00	225.00	1,63,519.00	243.00	18,88,723.00

Registration Department

Under the Indian Registration Act of 1908, compulsory registration is required in the case of certain documents and optional registration is provided for in the case of certain other documents. As a rule, fees are levied for such registration, but the State Government have exempted from payment of fees documents relating to co-operative credit societies, land mortgage banks, urban banks and housing societies.

Within certain limits, Tehsildars have the powers of Sub-Registrars in their respective tehsils. Returns are submitted to the Collector, who is the overall authority in this regard in the district and enjoys the powers of Deputy Registrar under the Act. The function of the Sub-Registrar is to register documents for which the required stamp duties and registration fees are paid. He keeps record of such registered documents. On application, he issues certified copies from the records.

Stamp Department

The Superintendent of Stamps, Rajasthan, controls the supply and sale of stamps in the state. In each district the Collector is the administrative head and holds general charge of the Stamps Department. The actual work is done by the Stamp *Karkun* under the supervision of the District Treasury Officer, who is responsible for the maintenance of the stock of Stamps, their distribution to the tehsil depots and sale to the public.

Treasury

The Treasury Officer works under the supervision of the Collector and is responsible for maintaining the receipts and expenditure accounts of the district as a whole. A description of the detailed functions of this official has been reserved for the Rajasthan State Gazetteer. In Jhalawar, working under the Treasury Officer are the following staff: one Accountant for general supervision; two Accounts Clerks; three Upper Division Clerks and five Lower Division Clerks plus Class IV staff.

REVENUE UNITS

The following statement shows the number of girdawar circles and patwar *halkas* in the District:

S.No.	Tehsil	Girdawar Circles	Patwar Halkas
1.	Manoharthana	4	25
2.	Aklara	4	22
3.	S. T. Asnawar	2	10
4.	Jhalrapatan	2	18
5.	S. T. Sunel	1	19
6.	Pachpahar	2	22
7.	Bakani	4	23
8.	Gangadhar	2	21
9.	Dag	2	25
10.	Pirawa	3	27
11.	Khanpur	5	34
Total		31	246

The actual locations are as follows:—

S.No.	Tehsil	Girdawar Circles	Patwar Halkas
1.	Manoharthana	Manoharthana	Manoharthana
2.		1	Kolu Kheri Maliyan
3.			Rawsiya
4.			Semlihat
5.			Todari Jagannath
6.			Todri Meeran
7.		Garvolia	Garvolia
8.		2	Khata Kheri
9.			Dangipura
10.			Pindola
11.			Awal Hera
12.			Kolu Kheri Kalan
13.			Chandpura Bhilan
14.		Jawar	Jawar
15.		3	Shyorati
16.			Chandipur
17.			Banet
18.			Samrol
19.			Thikriya

S.N.	Tehsil	Girdawar Circles	Patwar Halkas
20.			Khear Kheda
21.		Banskheri	Banskheri
22.		4	Banskhera
23.			Saredi
24.			Manapasar
25.			Badwad
1.	Aklara	Aklara	Aklara
2.		1	Tharol
3.			Maithan
4.			Turkaria
5.			Misroli
6.			Thanawad
7.		Ghatoli	Ghatoli
8.		2	Gehun Kheri
9.			Pachola
10.			Gopalpura
11.			Gulkhedi
12.		Churelia	Churelia
13.		3	Lhas
14.			Sarkhandia
15.			Lasoria Shaji
16.			Deori Kalan
17.		Sarara	Sarara
18.		4	Bor Band
19.			Banskheri Lodhan
20.			Asalpur
21.			Bor Kheri Gujran
22.			Kohdi Jhar
1.	Asnawar	Asnawar	Asnawar
2.		1	Dungar Gaon
3.			Dhabli
4.			Barodia
5.			Juna Khera
6.		Mandawar	Mandawar
7.		2	Ruparel
8.			Gordhanpura

S.No.	Tehsil	Girdawar Circles	Patwar Halkas
9.			Iktasa
10.			Panwasa
1.	Jhalrapatan	Jhalrapatan	Jhalrapatan
2.		1	Dhabli Kalan
3.			Donda
4.			Titarwas
5.			Khanwara
6.			Jhumki
7.			Piplod
8.			Hal Khadi
9.		Jhalawar	Jhalawar
10.		2	Durgpura
11.			Kalmundi Kalan
12.			Khanpuria
13.			Samrai
14.			Devri
15.			Rundlao
16.			Bhanwarasa
17.			Govindpura
18.			Chandloi
1.	Sunel	Sunel	Salari
2.		1	Raipur
3.			Sanwas
4.			Dawal
5.			Divar Kheda
6.			Soyala
7.			Gadia
8.			Kandwadi
9.			Salotia
10.			Chachhlao
11.			Sunel
12.			Sanbhaliya
13.			Sirpoi
14.			Sangariya
15.			Hemda
16.			Dola

S.No.	Tehsil	Girdawar Circles	Patwar Halkas
17.			Kotri
18.			Borda
19.			Boliya Bujurg
1.	Pachpahar	Pachpahar	Pachpahar
2.		1	Bhawani Mandi
3.			Guradia Mana
4.			Gudha
5.			Sarod
6.			Guradia Joga
7.			Kundi Kheda
8.			Mogra
9.			Mandvi
10.			Lolra
11.			Misroli
12.			Naharghatta
13.			Narain Kheda
14.			Jhalawar Road
15.			Rajpura
16.			Piplia
17.			Bhilwari
18.			Garnawad
19.			Ganeshpura
20.			Ghatod
21.			Anwali Kalan
22.			Sulia
1.	Bakani	Bakani	Bakani
2.		1	Bhumarla
3.			Nanor
4.			Baraya
5.			Mori
6.			Thovaia Khurd
7.		Richawa	Richawa
8.		2	Barbad
9.			Padila
10.			Rijon
11.			Unkhli

S No.	Tehsil	Girdawar Circles	Patwar Halkas
12.			Karal Gaon
13.		Ratlai	Ratlai
14.		3	Kheria
15.			Amerpura Kalan
16.			Kushalpura
17.			Gurar Khhera
18.			Devri
19.		Bhaltia	Bhaltia
20.		4	Agaria
21.			Bairagrah
22.			Bindakhara
23.			Umariya
1.	Gunga lhar	Mateli Rajadrapur	Padliya
2.		1	Bhatkheri
3.			Talawali
4.			Kitiya
5.			Unhel
6.			R nayra
7.			Kundla
8.			Parapipli
9.			Rawangaruri
10.			P. dasli
11.		Gangadhar	Chada
12.		2	Badiya Beerji
13.			Gangadhar
14.			Guradiya Jhala
15.			Rojhara
16.			Kelu Khara
17.			Sumari
18.			Dhabla
19.			Rampura
20.			Kachhanara
21.			Kumethiya
1.	Dag	Awar	Awar
2.		1	Silahgarh
3.			Karawan

S.No.	Tehsil	Girdawar Circles	Patwar Halkas
4.			Bani
5.			Singhpur
6.			Bistunia
7.			Bheemni
8.			Jajni
9.			Garadia Kalan
10.			Dhaturia
11.			Harnawada
12.			Umría
13.			Dhabla
14.		Dag 2	Lunaria
15.			Piplia Khurd
16.			Kyasara
17.			Patlai
18.			Deogarh
19.			Bharka
20.			Dudhalia
21.			Jagdishpura
22.			Dag
23.			Chhan
24.			Dodi
25.			Dabda
1.	Pirawa	Pirawa	Pirawa
2.		1	Rampuria
3.			Fatehgarh
4.			Himmat Gharh
5.			Kherana
6.			Mayakheri
7.			Oliya Khedi
8.			Dharonian
9.			Sherpur
10.			Khat Kar
11.		Osao 2	Osao
12.			Dhabla Khinchi
13.			Semla

S.No.	Tehsil	Girdawar Circles	Patwar Halkas
14.			Uncl
15.			Dubalia
16.			Mathania
17.			Mugispur
18.			Sanoria
19.			Kali Talia
20.			Kadodia
21.		Ramya 3	Kharia Kalan
22.			Govind pura
23.			Nola
24.			Ramya Dalpat
5.			Dhabla Bh o j
26.			Harnawda Gaja
27.			Danta
1.	Khanpur	Khanpur 1	Khanpur
2.			Gadarwara Dundi
3.			Dobara
4.			Khandi
5.			Piplaj
6.			Sumar
7.		Dahi Kheda 2	Dahi Kheda
8.			Jarga
9.			Gulkhedi
10.			Khanwarapura
11.			Jolpa
12.			Bhagwanpura
13.			Akodiya
14.		Harigarh 3	Harigarh
15.			Mundala
16.			Marayata
17.			Golana
18.			Lay Phal
19.			Pakhrana
20.			Panwar
21.			Kanwalda

S.No.	Tehsil	Girdawar Circles	Patwar Halkas
22.		Gadarwara Noorji 4	Gadarwara Noorji
23.			Dhanoda Kalan
24.			Mau Borda
25.			Limi
26.		Sarola Kalan 5	Bagher
27.			Sarola Kalan
28.			Sarola Khurd
29.			Barera
30.			Karanwas
31.			Taraj
32.			Akrawad Khurd
33.			Malanwasa
34.			Sojpur

REVENUE DEMAND

The following statement shows the Demand and Collection of Land Revenue in Jhalawar District for the past five years for which figures are available:—

Year *	Demand	Collection	Remission	Balance
1954-55	22,25,880	20,71,629	—	1,54,251
1955-56	22,37,028	20,80,741	94,212	62,075
1956-57	23,79,665	23,28,191	—	51,474
1957-58	23,69,661	23,34,784	2,947	31,930
1958-59	24,19,169	23,81,197	1,977	35,995
1959-60	24,75,454	24,47,993	319	27,232
1960-61	24,85,198.33	24,70,278.62	14,919.71	nil

*The figures are actually for the Vikram Samvat Years 2011 to 2015, corresponding to the Christian era years as shown.

CHAPTER XI

LAW AND ORDER AND JUSTICE

HISTORICAL ASPECTS

JUDICIARY

The present district of Jhalawar coincides with the old Jhalawar State as it existed before 1899, except that the tehsils of Chippabarod, Shahabad, Chechat and Khairabad are now excluded and Pirawa tehsil of Tonk included in the area. Thus the comments of Capt. Abbott, the Political Superintendent of Jhalawar State in the 1880's regarding law and order and justice in this area are of some interest. He says:

"In the time of personal rule, the *pargana* officials had certain criminal, civil and revenue powers. Petitions against their decisions, or heavy cases, were brought before the Maharaj Rana through the head of the *Palki Khana* for referring them to the *pargana* officials. At that time no fees were taken; matters of debt were mostly settled by mutual agreement; agricultural implements were never sold. In 1850 criminal and civil courts were established at the capital. For two years they existed only in name, for the real power lay with the *Palki Khana*, which decided cases verbally. In 1861 these courts were re-established but had only the power to draw up the records of cases and submit them to the Maharaj Rana for orders. About 1874 the system now in force was arranged, but it is only lately that it has had a fair trial for, till then, these courts had to pay their establishments from the proceeds of fines realized, and their action was interfered with by the late *Kamdar*. The system at present (1888) is as follows:

"The tehsil courts have in criminal matters powers up to one month's imprisonment and Rs. 40/- fine; the tehsildars of Chaumahala and Shahabad have superior powers, i.e., two months' imprisonment and Rs. 50/- fine; in civil cases their powers are undefined. Appeals from the decisions of the tehsildars lie to the criminal and civil courts at headquarters, half a month being the time allowed for appeal; the powers of the former are one year's imprisonment and Rs. 100/- fine. The powers of the civil court extend up to Rs. 100/-. Appeals from the decision of the two courts above mentioned lie to a Panchayat or appellate court consisting of three members whose powers in criminal cases extend to three years imprisonment and Rs. 300/- fine; in civil suits their powers are limited to Rs. 7000/-. Two months is the time allowed for an appeal to this court. In criminal matters the courts are directed to be guided by the Penal Code, tempered by local custom. In

civil cases, fees are taken at 12½ per cent nominally, but the practice has been to make that the outside limit, and to take fees in accordance with the wealth of the person. Till lately, proceedings stopped with the granting of a decree, execution of it being seldom heard of. Cases beyond the powers of the appellate court, as well as appeals from it are heard by the head of the State, who also disposes of revenue matters beyond the powers of the tehsildars, which are undefined.”

After Capt. Abbott's time, the new State of Jhalawar was formed, retaining only the Chaumahala *Pargana* and the Jhalrapatan *nizamat*, which now form the Jhalawar Sub-division of the district less the tehsil of Pirawa. In the new set-up, prior to the year 1931, when the High Court was established, in all judicial matters the final appellate authority was the ruler, who also exercised the Royal prerogative and considered applications for mercy. Judicial powers were also exercised by the Cabinet. There was also an Appellate Court analogous to the present District and Sessions Judge's Court, appeals against the decisions of which were heard by the Cabinet. Subordinate to the Appellate Court was the Court of Diwani in Jhalawar and below this the tehsildar's court.

A High Court, with a single Judge, was established in 1931. The judicial administration was thus made independent of the then Executive body, which was known as the *Mahakma Khas*. The High Court Judge was made responsible for the judicial administration of the State and civil and criminal justice was conducted in accordance with the Civil and Criminal Procedure Codes of the State which were framed on the lines of the British India Codes.

The following judicial pattern thus emerged:

1. Shri Rajendra Ijlas—(final court of appeal)
2. High Court
3. District and Sessions Court
4. Civil Court, Brijnagar (Adalat Diwini)
5. City Magistrate's Court (Adalat Foujdari)
6. District Magistrate and Civil Judge's Court,
Bhawani Mandi
7. Nizamat and Tehsil Courts
8. The Panchayat Courts (for petty cases)

The powers of these courts were as follows:

1. The judicial business of Shri Rajendra Ijlas was transacted by a Judicial Committee appointed by the Maharaj Rana which, after going through the files and, if necessary, giving a hearing to the parties, submitted a report on the case to the Maharaj Rana.

All petitions to Shri Rajendra Ijlas were submitted through and with the recommendation of the High Court.

2. The High Court was ordinarily the highest judicial tribunal and had the power to hear and finally dispose off all judicial appeals and revision applications except that:

(a) its appellate decisions in civil and revenue cases of the value of more than Rs 3,000/- were subject to a second appeal to Shri Rajendra Ijlas,

(b) in criminal cases, where the punishment awarded by the High Court was seven years or more, the accused had the right of appeal to the Ijlas, and

(c) in municipal cases where, on grounds of public policy or other important considerations, the Judge of the High Court, on the application of the appellant, certified a particular case to be a fit subject for appeal to Shri Rajendra Ijlas.

The High Court exercised general control and supervision over all judicial courts in the State as well as appellate and revisional powers over the lower courts. It also heard appeals from the decisions of the Revenue Officers in such revenue cases of a judicial nature in which court fees were ordinarily levied as well as first appeals from the decisions of the municipalities at Brijnagar and Jhalrapatan and second appeals from the decisions of other municipalities. It also dealt with cases specially referred to it for opinion or disposal.

3. The District and Sessions Judge's Court, in addition to exercising the normal powers of a Sessions Court heard original civil cases of the value of more than Rs. 3,000/- and appeals against the decisions and appealable orders of the civil courts. The Judge also registered documents relating to movable and immovable property of the value of more than Rs. 2,000/- and functioned as Legal Remembrancer to the Departments of Government.

4. The Civil Court at Brijnagar heard civil cases of the Patan Nizamat and of Brijnagar town up to Rs. 3,000/- and also first civil

appeals from the decisions of the Patan Nizamat Court. This Court also heard Patan city civil suits of the value of more than Rs. 100/-. As regards suits up to Rs. 100/-, the inhabitants of Jhalrapatan had the option of filing these either in the Patan Nizamat Court or in this Court.

5. The City Magistrate at Brijnagar exercised powers of a First Class Committing Magistrate over the cases of Patan Nizamat and of Patan and Brijnagar towns. He also heard appeals from the decisions of the Patan Nizamat Court.

6. The District Magistrate and Civil Judge's Court at Bhawani Mandi had jurisdiction over the Nizamats of Pachpahar, Dag and Gangdhar and the tehsils of Awar and Shri Chhatarpur; and the officer presiding

(a) exercised powers of a First Class Committing Magistrate over cases pertaining to the above Nizamats and tehsils;

(b) heard civil cases of the value of more than Rs. 100/- and up to Rs. 3,000/- but as the inhabitants of Pachpahar and Bhawani Mandi were given the option of filing Civil suits up to Rs. 100/- either in the Nizamat Court or in the Court at Bhawani Mandi, the latter Court had also to entertain cases of the value of less than Rs. 100/-;

(c) heard civil and criminal appeals from the decisions of the Pachpahar, Dag and Gangdhar Nizamat Courts and the Awar and Shri Chhatarpur Tehsil Courts.

7. All Nizamat and Tehsil Courts (six in number) exercised the powers of a Third Class Magistrate, and also heard civil cases up to the value of Rs. 100/-.

8. The Panchayat Courts exercised jurisdiction in accordance with the Panchayat Rules.

An extradition arrangement on a reciprocal basis existed between the former Jhalawar State and British India. Similar arrangements were also made with the States of Alwar, Banswara, Bikaner, Bundi, Jaipur, Jodhpur, Karauli, Kishangarh, Kota, Partabgarh, Tonk, Udaipur and all States in the Central India Agency.

POLICE

The police force was under the direct control of the Military Secretary. Serving under him were a Superintendent of Police, two Kotwals, four Thanedars and one Sarishtedar. The police guard was

at one time a separate unit under a *havaladar major* but was later merged with the army.

In 1938, there were 310 constables in the police force and 98 sepoys in the police guard.

ARMY

The State had a token army consisting of infantry, cavalry and artillery units. It was chiefly employed on guard, escort duties and also took part in parades, processions and State ceremonies.

The total strength in 1938 was 162, comprising 29 Rajputs, 75 Muslims and 58 soldiers belonging to other castes and communities. The units consisted of the Shri Rajendra Infantry, the State Body Guard and small artillery and cavalry units. The strength of the Shri Rajendra Infantry was increased by the amalgamation of the police guard with the army, but at the same time the cavalry unit was transferred to the Police Department.

PRESENT POSITION

JUDICIARY

The judicial pattern described earlier continued till the integration of the State in the United State of Rajasthan in March 1948, when the administrative units were re-organised and the State became a district. Even then the judicial set-up continued as before, except for the abolition of the High Court.

With the formation of the present State of Rajasthan, the structure was brought in conformity with the pattern throughout the State. The set-up is now as follows:—

1. Civil and Additional Sessions Judge.
2. District Magistrate.
3. Sub-Divisional Magistrate at Jha'awar & Aklera.
4. Munsiff Magistrate at Bhawani Mandi.
5. Munsiff Magistrate at Aklera.
6. Second Class Magistrate, Manoharthana.
7. Second Class Magistrate, Khanpur.
8. Second Class Magistrate, Bakani,

9. Third Class Magistrate, Aklera.
10. Third Class Magistrate, Jhalrapatan.
11. Third Class Magistrate, Pirawa.
12. Third Class Magistrate, Pachpahar.
13. Third Class Magistrate, Dag.
14. Third Class Magistrate, Gangdhar.

The munsiff courts which formerly existed at Khanpur (former Kota State) and Jhalrapatan are no longer functioning, the duties of the latter having been transferred to the Civil and Additional Sessions Judge's Court at Jhalawar in November 1954. An extra Magistrate's Court formerly existing at Jhalawar has also been abolished.

The District and Sessions Judge, Kota, exercises control over the whole area in judicial matters. Within the district, the Civil and Additional Sessions Judge has unlimited pecuniary jurisdiction and is also Small Cause Court Judge. He is vested with the powers of District Judge in matters dealt with under the India Succession Act and with appellate power over all munsiffs and magistrates.

The District Magistrate who is also the Collector, so far as revenue matters are concerned, exercises jurisdiction over the whole district in revenue cases and also in criminal matters within his powers as limited by the Criminal Procedure Code. Subordinate to him are the Sub-Divisional Magistrates at Jhalawar and Aklera. He also exercises supervision over the two Munsiff Magistrates but inspection of their courts is done by the Sessions Judge.

The S.D.M. Jhalawar has revenue and criminal jurisdiction over the area covered by police stations Jhalawar, Jhalrapatan, Asnawar, Pirawa and Himmatgarh; and the S.D.M. Aklera over the area covered by police stations Aklera, Bakani, Khanpur, Manoharthana, Sarola and Ghatoli (excluding the part covered by the Bhalta out-post).

The two Munsiff Magistrates have pecuniary jurisdiction up to Rs. 2,000/- over all civil suits and also try criminal cases as First Class Magistrates. The court at Bhawani Mandi has jurisdiction over the area covered by police stations Bhawani Mandi, Gangdhar, Dag, Awar and Sunel; and that at Aklera over the area covered by police stations Ghatoli (excluding the area covered by Bhalta out-post), Manoharthana, Sarola, Khanpur and Aklera.

The Tehsildars exercise revenue and criminal powers within their jurisdiction.

POLICE

The police force is headed by Superintendent of Police, who is assisted by a Deputy Superintendent. For protection purposes, the district has been divided into three circles, each under a Circle Inspector. Jhalawar Circle consists of the police station areas of Jhalawar, Jhalrapatan, Khanpur and Bhawani Mandi; Aklera Circle comprises the police station of Aklera, Ghatoli, Manoharthana, Asnawar, Bakani and Sarola; and Pirawa Circle comprises the police stations of Sunel, Himmatgarh, Dag, Awar and Gangdhar.

Altogether, there are 16 police stations and 28 outposts, as follows:

<i>Police Circle</i>	<i>Police Station</i>	<i>Out-post</i>
1. Jhalawar	1. Jhalawar	1. Town out.post
	2. Jhalrapatan	2. Town out-post
	3. Khanpur	3. Panwar
		4. Harigarh
		5. Bagher
	4. Bhawani Mandi	6. Misroli
		7. Pachpahar
		8. Jhalawar Road
		9. Bhawani Mandi town out-post
2. Aklera	5. Aklera	10. Churelia
	6. Ghatoli	11. An etha
		12. Sarda
		13. Bhalta
	7. Manoharthana	14. Dangipura
		15. Maharajpura
		16. Kolukheri
		17. Jawar
	8. Asnawar	18. Mandawar
	9. Bakani	19. Richwa
		20. Ratlaj
	10. Sarola	21. Taraj
		22. Dhanoda

3. Pirawa	11. Sunel	23. Town Out-pos
		24. Raipur
	12. Himmatgarh	25. Unel
	13. Dag	Nil
	14. Awar	Nil
	15. Gangadhar	26. Rajendrapur Mandi
	16. Pirawa	27. Kharpa
		28. Kotra

Apart from the S. P., Dy. S. P. and Circle Inspectors, the sanctioned strength of the police includes a Prosecuting Inspector, 32 Sub-Inspectors (including P.S.I.S.), 92 head constables and 568 constables.

INCIDENCE OF CRIME

The following statement shows the number of cases under the Indian Penal Code registered in the district for the years 1951, 1956 and 1960.

Offence	Year		
	1951	1956	1960
Dacoity	9	12	2
Murder	13	14	15
Culpable homicide	8	3	1
Robbery	21	10	2
Burglary	371	225	156
Cattle Thefts	121	66	64
Cycle Theft	1	1	9
Pick-pocketing	2	2	4
Other Thefts	200	55	78
Mischief	27	15	32
Receiving of stolen property	6	2	1
Cheating	13	5	8
Criminal misappropriation			
by public servants	3	2	7
Other offences against property	4	12	15
Riot	18	16	16
Escape from custody	3	0	1

Offence	Year		
	1951	1956	1960
Assault	19	5	6
Abduction	—	—	—
Rape	8	2	0
Miscellaneous	132	151	189
Total	979	598	636

These figures reveal a big drop in the incidence of crime after the formation of Rajasthan. Since 1955 the total figures have been steady, around 500 a year. Murders are few and no case of dacoity has been reported for two years. The most common cases are theft and theft with house-breaking, these accounting for nearly 55 per cent of the cases listed in 1959.

The actual disposal of cases is shown in the more detailed statement at the end of the chapter.

JAILS

Before the merger of States, there was a Central Jail at Jhalawar and a lock-up at each tehsil headquarters. The Central Jail was made a "D" class jail on the formation of Rajasthan and in April 1954 was reduced to the status of a first class sub-jail. A second class sub-jail has since been opened at Aklera and a third class sub-jail at Bhawani Mandi is under construction.

The Jhalawar and Aklera sub-jails each have an assistant jailor, two head warders and eight warders. Four warders of the Bhawani Mandi sub-jail are being utilized at Jhalawar till the building of the former is completed. The sub-jails are inspected once a month by the Sub-Divisional Magistrates stationed at Jhalawar and Aklera, respectively. Periodical visits are made by the Inspector General of Prisons.

The Jhalawar sub-jail is housed in a strong, stone building. It has accommodation for 163 men and 17 women, but women are no longer detained here. The number of inmates is usually very small and confined to under trials and those sentenced to imprisonment up to one month, but those sentenced to longer terms are sent to District Jail at Kota. Juvenile delinquents are sent to the Reformatory School in the District Jail at Tonk.

The Aklera sub-jail has three barracks capable of accommodating 25 prisoners. Bhawani Mandi has a temporary lock-up, but it is very inadequate and prisoners are usually moved to Jhalawar.

Prison Discipline

Discipline is maintained in accordance with the Jail Regulations. Generally, the prisoners are housed together in one of the barracks, their mats being laid on raised stone slabs. They are usually quiet and well behaved. There is no record of unruly behaviour at any time.

Welfare

The sub-jails are visited thrice a week by a Medical Officer who checks the health of the prisoners. A compounder pays a daily visit to dispense medicines prescribed by the doctor. The prisoners are allowed to read and write and periodical visits by relatives and friends are permitted in accordance with the jail rules. The authorities insist on cleanliness, and soda is supplied for the washing of clothes. The barracks are kept scrupulously clean.

In State times, the Central Jail at Jhalawar had an excellent printing press as can be seen from the quality of printing of the old Annual Administration Reports. The prisoners also made good quality *durries*, carpets, tape, etc., which provided a source of income for the jail and relieved the tedium of prison life. The Visitors' Book is very revealing as to jail conditions; it reads like a hymn of praise. These activities no longer exist, nor are they felt to be necessary as no inmate remains for long, as already stated.

Two non-official visitors make periodical visits to the Jhalawar sub-jail. They talk to the prisoners and pass on complaints, if any, to the authorities.

LEGAL PROFESSION

At present, there are about 20 lawyers in Jhalawar town and 10 each in Aklera and Bhawani Mandi. In each of these centres a Bar Association has been set up to protect the general interests of lawyers.

DISPOSAL OF CRIMINAL CASES FOR THE YEAR 1951, 55, 59, 60, JHALAWAR DISTRICT

Offence	Year	No. of cases reported	Not investigated U/S 157 Cr.P.C.	Investigated U/S	Pending investigation at the end of year		Action taken at the U/S 512 Cr. P. C.	Challaned	Convicted	Acquitted or Discharged	Compro-mised	Pending in court.
					5	6						
1	2	3	4	5	6	7	8	9	10	11	12	
1. Murder	1951	13	..	13	2	..	10	8	2	..	..	..
	1955	12	..	12	2	..	7	..	..	..	..	7
	1959	15	..	15	1	1	12	1	3	..	..	8
	1960	15	..	15	..	..	13	..	..	..	..	13
	1951	8	..	8	1	..	7	6	1	..	..	..
2. Culpable Homicide	1955	4	..	4	..	..	4	..	1	..	..	3
	1959	4	..	4	..	..	4	..	..	..	..	4
	1960	1	..	1	..	..	1	..	..	..	..	1
	1951	9	..	9	4	..	2	..	..	..	..	2
3. Dacoity	1955	3	..	3	1	..	2	..	..	..	..	2
	1959	..	..	..	..	..	..	..	..	..	..	..
	1960	2	..	2	..	..	1	..	..	..	..	1
	1951	21	..	21	2	..	6	4	2	..	..	..
4. Robbery	1955	11	..	11	..	..	2	1	..	..	..	1
	1959	8	..	8	..	..	5	1	..	..	..	4
	1960	2	..	2	..	..	1	1	..	..	..	..
	1951	324	66	258	18	..	136	98	36	..	..	2
5. Theft	1955	99	11	88	7	2	25	7	2	..	..	16
	1959	115	11	104	13	..	46	10	3	..	..	25
	1960	155	5	150	5	2	75	13	2	11	49	..
	1951	371	51	320	10	..	115	82	14	..	..	19
6. Burglary	1955	188	..	188	12	..	32	10	2	..	..	20
	1959	176	1	175	14	..	46	11	3	3	..	29
	1960	156	3	153	3	2	43	14	1	..	..	28

1	2	3	4	5	6	7	8	9	10	11	12
7. Criminal Breach of Trust	1951	7	..	7	..	..	7	7	..	..	..
	1955	7	..	7	..	..	6	2	..	..	4
	1959	17	..	17	4	..	11	3	..	1	7
	1960	22	..	22	4	1	11	1	..	8	7
8. Kidnapping	1951	6	..	6	..	..	5	1	1	..	3
	1955	9	..	9	2	..	6	..	2	..	4
	1959	13	..	13	1	1	9	..	..	..	9
	1960	16	..	16	2	1	9	..	..	..	9
9 Abduction	1951	..	..	..	..	..	..	..	..	..	..
	1955	..	..	..	..	..	..	..	..	..	..
	1959	..	..	..	..	..	..	..	..	..	..
	1960	..	..	..	..	..	..	..	..	..	..
10. Rape	1951	8	..	8	1	..	5	3	2	..	..
	1955	5	..	5	..	..	3	..	1	..	2
	1959	4	..	4	..	..	2	..	2	..	..
	1960	..	..	..	..	..	..	..	..	..	..
11. Grievous Hurt	1951	50	..	50	4	..	43	17	6	3	17
	1955	69	..	69	1	1	57	6	4	14	33
	1959	70	..	70	1	..	65	2	2	21	40
	1960	90	..	90	2	..	85	4	..	14	67
12. Bribery	1951	..	..	..	..	..	..	..	..	..	..
	1955	..	..	..	..	..	..	..	..	..	..
	1959	..	..	..	..	..	..	..	..	..	..
	1960	..	..	..	..	..	..	..	..	..	..
13. Forgery	1951	2	..	2	..	..	2	2	..	..	..
	1955	..	..	..	..	..	..	..	..	..	..
	1959	1	..	1	..	..	1	1	..	..	..
	1960	..	..	..	..	..	..	..	..	..	..
14. Other Offences	1951	160	2	158	8	1	132	78	11	5	38
	1955	108	1	107	5	1	71	13	8	1	13
	1959	122	1	121	4	1	85	12	2	8	63
	1960	147	..	147	11	..	105	6	1	8	90

CHAPTER XII

OTHER DEPARTMENTS

The activities of the various District Departments, such as Agriculture, Animal Husbandry, Education, Forests, Public Health, Co-operation and Land Records have been given in the relevant chapters of this Gazetteer. In this Chapter it is proposed to cover those governmental activities which have not been described earlier.

PUBLIC WORKS DEPARTMENT

The Public Works Department of the old Jhalawar State had five sections, namely, (i) Buildings and Roads, (ii) Electrical Installation Section, (iii) Telephone Section, (iv) General Workshop and (v) Irrigation Works. Each section had its own overseer under the supervision of the departmental engineer. The electrical installation at Jhalawar was manned by *misiris*, the engineer supervising the work. The telephone system was only for government departments, but there was a connection with Jhalrapatan, four miles away. The irrigation officials were known as *darogas*.

On the formation of the district, the Department was split up into three units, each under an Assistant Engineer. These units were: (a) the Public Works unit of Buildings and Roads, (b) the Irrigation Unit and (c) the Electrical and Mechanical Unit. The General Workshop was abolished. Later, with the increasing importance attached to irrigation under the Five Year Plans, the Irrigation Unit was detached from the P. W. D. This unit has steadily been expanded, so that at present there are four Assistant Engineers (Irrigation) stationed in the district.

The Public Works Department originally had only one Assistant Engineer for buildings and roads in the whole district. Now there are two Assistant Engineers stationed at Jhalawar and Aklera, respectively. Each has four Overseers working under him plus some clerical staff. The Department undertakes the construction of new roads and buildings either directly or through contractors and also attends to maintenance and repair. The road works have been described in the chapter on Communications. In the past 10 years a large building programme has been undertaken, some of the major construction works being as follows:—

- (i) Police Stations at Bhawani Mandi and Pirawa.
- (ii) Munsiff Court, Bhawani Mandi.

- (iii) Sub-jail, Bhawani Mandi.
- (iv) Degree College, Jhalawar.
- (v) T. B. Ward, Jhalawar.
- (vi) Veterinary Hospital, Jhalawar.
- (vii) Public Health Laboratory, Jhalawar.
- (viii) Girls School, Jhalawar.
- (ix) B.D.O.s' Office and quarters, Jhalrapatan and Khanpur.
Khanpur.
- (x) Primary Health Centre, Khanpur.
- (xi) Class IV servants quarters, Jhalrapatan and Khanpur.
- (xii) Pool garage, Jhalawar.

The list is long and the above items are only indicative of the work done. The construction of new schools, office buildings, residential quarters, seed stores and other works of public utility are undertaken every year, besides the building of new roads and bridges. The repair and maintenance of government buildings and roads forms an important part of the work of the Department.

There is a separate Assistant Engineer (Electrical and Mechanical) in charge of the power stations which are now distribution centres. The power stations at Jhalawar (one was commissioned only in 1960) are government-owned while that at Bhawani Mandi is owned by a private concern.

IRRIGATION DEPARTMENT

The work of the four Assistant Engineers (irrigation) is as follows:—

Assistant Engineer (Irrigation), Jhalawar: This engineer is responsible for (a) all tanks and pumping stations under the control of the Department in the Irrigation Sub-division of Jhalawar (b) the Bhim Sagar Irrigation Project and (c) the execution of minor irrigation works carried out by the Department. He has a staff of four overseers, three *patwaris*, two clerks and two peons and is responsible to the Executive Engineer (Irrigation), Kota Division, whose headquarters are at Bundi.

Assistant Engineer (Kalisindh Flow Project): The engineer in charge of this project has a staff of three overseers, a clerk and a

peon. He is responsible to the Executive Engineer (Irrigation), Alnia Division, stationed at Kota.

Assistant Engineer (Community Development Works): He is responsible for irrigation works costing less than Rs. 25,000/- carried out through the agency of the Collector or the panchayat samitis. His staff consists of four overseers, a clerk and a peon. For administrative purposes, the engineer is directly under the control of the Collector.

Assistant Engineer (Survey and Investigation): The work of this engineer is to investigate new irrigation schemes, have them surveyed and prepare estimates for submission to the Chief Engineer, Irrigation. He is under the control of the Executive Engineer (Irrigation), Survey and Investigation Division, Ajmer. His staff consists of five overseers, a clerk and a peon. Part of the district, however, falls under the jurisdiction of an Assistant Engineer stationed at Bundi, who is responsible to the Executive Engineer, Survey and Investigation Division, Jaipur.

The achievements of the Irrigation Department in the district are described in Chapter IV.

DEVASTHAN DEPARTMENT

Since ancient time, it has been held to be the duty of the State to assist in the upkeep of temples as well as religious and charitable institutions. In Jhalawar, this duty was discharged through a department called Mahakma Punyarth or the Department of Charity. The department officer controlled the finance and managed the affairs of the state-owned temples.

After the formation of Rajasthan, the Government took charge of these institutions and a Devasthan Department was created under the charge of a Commissioner whose headquarters are at present at Udaipur. Under him are Assistant Commissioners at Udaipur, Jodhpur and Jaipur. This district is under the Assistant Commissioner, Udaipur and an Inspector is posted at Jhalawar.

In Jhalawar District the temples fall into two categories (1) state-owned temples and (2) private temples. The officer of the Department looks to the maintenance of these temples, which are about a dozen in number, some at Jhalrapatan and others at tehsil headquarters or in important villages.

REHABILITATION

There was only a small influx of displaced persons into Jhalawar district following the partition of the country. A single clerk in the Collector's office deals with ordinary cases under the supervision of the Collector. Complex cases are referred to Kota. The Custodian at Kota has charge of evacuee property in the district.

OTHERS

Other officers at the district level include the Treasury Officer, who works under the supervision of the Collector and is responsible for maintaining the revenue and expenditure accounts of the Government, and the Public Relations Officer, who is a link between the Government and the people and publicize government activities. Besides these, there is the Statistical Inspector who collects information on behalf of the Director of Economics and Statistics, and the District Organizer of the National Savings Scheme.

As the National Savings Scheme is of importance in the context of the Five Year Plans, a brief description of the achievements in the district would not be out of place. The District Organizer of the Scheme is responsible to the Assistant National Savings Officer stationed at Kota but works under the direct supervision of the Collector. The latter helps split up the district savings target into smaller targets for each tehsil. The Organizer is charged with the task of propagating the scheme among the public and training the various agents and organizations assisting him in the work. He also encourages the formation of non-official savings committees. In the past few years, the following achievements have been recorded:

<i>Year</i>	<i>Gross Collections</i>	<i>Net Collections</i>
1957-58	Rs. 4,50,000/-	Rs. 1,50,000/-
1958-59	Rs. 6,00,000/-	Rs. 4,99,955/-
1959-60	Rs. 3,46,401/-	Rs. 22,543/-
1960-61	Rs. 23,75,000/-	Rs. 9,50,000/-

CENTRAL GOVERNMENT DEPARTMENTS

The following departments of the Central Government are functioning in the district:

- (a) Central Excise
- (b) Income Tax
- (c) Posts and Telegraphs

(d) Railways, and

(e) District Opium Office.

Central Excise

A Deputy Superintendent of the Department, with headquarters at Kota, has jurisdiction over the whole of Kota Division. For this district there are two Inspectors with headquarters at Jhalawar. Their main function is the collection of excise duties on tobacco from license-holders. Jhalawar district is not a tobacco-producing area, its requirements for the *bidi* industry being obtained from Madhya Pradesh and Gujrat.

Income-tax Department

After the formation of Rajasthan, the Income-Tax Act of 1922 was applied to the State. The district is under the control of the Income-tax Officer at Kota, who makes periodical tours to decide cases. Income-tax Inspectors tour regularly.

Posts and Telegraphs

Postal system was introduced in Jhalawar State in 1876 with offices at all tehsil headquarters. Control was exercised by the Raj Postal Department. During the year 1891-92, the number of private covers despatched was 44,323 and the number of official covers was 64,457. The total income derived from postal fees amounted to Rs. 1,921-7-0. This postal system continued up to 1900, when it was abolished and British India postage introduced.

The district postal system now is under the supervision of the Superintendent, Posts and Telegraphs, Eastern Circle, Bharatpur. Details of postal and telegraphic facilities are given in the Chapter of Communications.

Railways

The main Bombay—Delhi line of the Western Railway passes through the western extremity of the district. There are three railway stations—Jhalawar Road (formerly Shri Chhatarpur), Bhawani Mandi and Chaumahala. Jhalawar Road is 18 miles from district headquarters and passengers bound for central and east Jhalawar usually detrain here. Bhawani Mandi is the most important of the three stations and handles considerable passenger and goods traffic. Chaumahala is less important. At each there is the usual complement of railway staff for non-junction stations.

District Opium Office

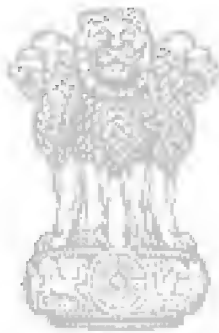
The Jhalawar area has always been an important opium-producing area, at times more than 50 per cent of the total irrigated land being devoted to poppy cultivation. Abbott's Settlement Report of 1885 says: "The poppy has been cultivated in central Jhalawar (Manoharthana, Aklera, Bakani, Asnawar and Jhalrapatan), Chippabarod, Suket, Chechet and the Chaumahala (Gangdhar, Dag, Awar and Pachpahar) for nearly a century. At the time of the present survey, made two or three years ago, the land under poppy cultivation amounted to 31,816 acres (*Khalsa land*) or rather more than 76 per cent of the entire irrigated area. According to the past year's return, this area has decreased by 9,399 acres or by nearly a third. It is estimated that in Chaumahala, the average yield per acre amounts to 9-3/5 seers or 5 seers per bigha and in central Jhalawar to 8 2/3 seers per acre or 4½ seers per *bigha*. In 1882, the outturn for the whole of Jhalawar State, including both *khalsa* and alienated land, was calculated at 9,283 maunds, but it is much less now. In the same year the revenue value of the crop in *khalsa* land was estimated at more than one-third of the total land revenue."

The opium extracted was sold to local *sahukars* (business men) who manufactured it in two different shapes—balls for export to China through the Central Government Depot and opium cakes for sale in Indian markets. Up to the year 1935, cultivators were free to sell the opium to licensed wholesale dealers. The revenue accruing to the State was only in the form of export duties and license fees. In 1935, following negotiations with the Government of India for control of the production and sale of opium, the State banned all private manufacture and cultivators were compelled to sell their produce to government collection centres at controlled rates. The produce was then sent to the opium factories at Ghazipur and Neemuch. Simultaneously, restrictions were imposed on the cultivation of the poppy.

After the formation of Rajasthan, complete control of opium production and sale was taken over by the Central Government and a District Opium Office was established at Jhalawar for the licensing of opium cultivators and the taking over of their entire produce.

The District Opium Officer at Jhalawar works under the control of the Assistant Collector of Opium for Rajasthan and Madhya Pradesh at Neemuch. The ultimate controlling authority is the Narcotics Commissioner, Simla. Apart from the District Officer, the staff of the Department consists of a *Gumashta*, a Deputy Superintendent, 3 Inspectors (Prevention), a sub-Inspector, 8 *Kothi Moharrirs*,

26 *Zilemars* and some clerical and Class IV staff. The collection of raw opium is made during the period April-June and the entire produce is sent to the Government Opium and Alkaloid Works at Ghazipur, U.P. Details of the revenue obtained from opium are given in the chapter on Revenue Administration.



सत्यमेव जयते

CHAPTER XIII

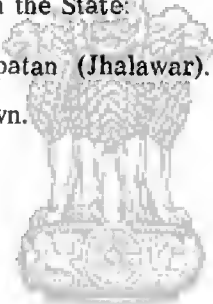
LOCAL SELF-GOVERNMENT

History

It was perhaps due to the emergence of Jhalawar as a separate state after the advent of British that institutions of local self-government were introduced in the state from the very beginning. Thus, Colonel Tod observed in 1821, "Jhalrapatan had a town council, the members of which were selected by the inhabitants and that it was the only town in India possessing the germs of civil liberty in the power of framing their own municipal regulations and that the administration of justice as well as of internal police was left entirely in the hands of the municipal authority."

By the middle of the nineteenth century, the following municipal bodies were functioning in the State:

1. Chhaoni Jhalrapatan (Jhalawar).
2. Jhalrapatan town.
3. Pachpahar.
4. Dag.
5. Gangdhar.



These local bodies were entrusted with the work of sanitation, lighting of the town and, disposal of petty cases of easements. In the beginning of the twentieth century, two more municipal boards were formed at Awar and Chhatrapura. Nothing can be traced descriptively of all these municipalities, as municipal administration did not form a separate department under the state. The members of all these municipalities were honorary and were nominated by the Darbar from amongst the officials, bankers, traders and other persons of local influence. There was no separate budget for the municipalities and the state contributed all the money which fell short of collections. The first independent budget was drawn in 1947.

By an Act of 1919 it was provided that half the members of the municipal boards Jhalrapatan Chhaoni and Jhalrapatan would be elected. The franchise was not universal and it was essential for the voters to have one of the following qualifications:—

1. Possession of property worth Rs. 500/- or
2. The salary of at least Rs. 20/- p.m. or

3. A pension of Rs. 8/- p.m. from the state or

4. Have passed at least the vernacular middle examination of any department, or possess a certificate or diploma of any university or is otherwise well up in Sanskrit or Persian, provided that.

(a) he is not less than 20 years of age, and

(b) is not insane.

According to an ordinance promulgated in 1938, state servants were made ineligible for the purpose of election as members of municipal bodies.

These municipal bodies, in the process of development, acquired an independent status. They were allowed to raise finances by levying octroi duties, granting certain monopolies, recovering road taxes on vehicles, imposing fines for infringement of municipal laws, rent and sale of municipal property. The committees had a special responsibility during the fairs, whereat they had to take measures to maintain sufficient supply of wholesome drinking water and to ensure healthy sanitary conditions. The municipalities of Pachpahar, Awar and Chhatrapura ceased to function due to local conditions in various years of the first three decades of the twentieth century.

The following statement shows the income and expenditure of the various municipal committees in the state for the year 1939-40:—

Municipality	Income		Expenditure	
	Past year	Present year	Past year	Present year
	Rs.	Rs.	Rs.	Rs.
1. Jhalawar	10,381/15/6	12,401/9/3	11,735/6/-	19,807/1/3
2. Jhalrapatan	8,100/1/11	6,303/10/4	6,462/8/6	6,660/6/-
3. Bhawani Mandi	2,184/6/3	2,591/5/-	2,981/4/-	1,796/8/-
4. Dag	632/9/-	428/1/9	454/9/3	480/10/9
5. Gangadhar	2,971/11/3	2,367/2/3	2,423/10/2	1,642/6/9

Town Planning and Public Health

The towns of the district have grown in a haphazard manner without keeping in view the principles of town-planning. The only town, where they have been observed to some extent is Bhawani Mandi. The majority of the houses in the towns are made of

stone and mortar. Recently a survey of the requirements of the town was undertaken and the following construction plans were recommended:—

1. Industrial estate
2. Cotton mill block
3. Officers colony
4. Middle class colony
5. Labour colony
6. Harijan colony
7. Grain market
8. Mela ground with *pucca* shops
9. Public parks
10. Drains, culverts, tar roads, footpaths
11. Municipal shops and clocktower.

The District Medical & Health Officer, with his headquarters at Jhalawar, administers the public health measures in the district—both preventive and curative. The various municipalities and development blocks also employ health staff consisting of sanitary inspectors and vaccinators.

Municipal Board, Jhalrapatan

This municipality is in existence since the middle of the nineteenth century. In the beginning it was a nominated body composed of the elite of the city. With the bestowal of municipal rights in 1919, elections were conducted for the first time at Jhalrapatan in 1920. During this period, the board was governed by the state laws, provisions of and rules made by Uttar Pradesh Municipalities Act 1916. His Highness was elected President of the Municipal Board unanimously. In pursuance of the bestowal of municipal rights, it was resolved that the town should, for the sake of efficient administration, be divided into 12 wards and that elections for the membership of municipal boards should for half the members of the board (wards No. 1, 3, 6, 8, 10 and 11) be held every third year and that for the other half (wards 2, 4, 5, 7, 9 and 12) every second year. The Secretaries and Presidents were elected, but the Vice-Presidents were nominated by His Highness (Darbar).

After the formation of Rajasthan, the Rajasthan Town Municipalities Act 1951 came into force. This Act has again been supplemented by the Rajasthan Town Municipalities Act 1959. The Board at present consists of 10 members, out of which 8 are elected and the rest nominated. The Chairman and his deputy are elected from amongst the members. A general meeting of the board is held once a month. The board has four sub-committees for the efficient disposal of all the work viz., Finance, Development, Health and, Administration.

The main sources of income are from octroi, rent and sale of municipal property, licence fee, vehicle tax, shop tax, penalties and fines. In addition to these, the two cattle fairs add to the income, which are held each year in the month of November at the bank of Chandra Bhaga river, and the other in the month of May near Gomti Sagar. The total income and expenditure of the board for the year 1960-61 was as follows:—

<i>Year</i>	<i>Income</i>	<i>Expenditure</i>
	Rs.	Rs.
1960-61	71,602/-	80,222/-

In the course of its existence, the board has rendered useful service to the public by providing a water supply, road construction, drainage, a public reading room and other facilities of similar nature. The water supply scheme was completed in 1960.

Municipal Board, Jhalawar

The exact date of the establishment of the Jhalawar Municipal Board cannot be known as in the earlier days, municipal functions were part of the state administration. However, its existence was felt in the middle of the nineteenth century.

In the beginning, the municipal board was a nominated body with the ruler as the head. With the conferring of the municipal rights in 1919, elections were held for the first time in 1920. The rules and regulations of Uttar Pradesh Town Municipalities Act 1916 were adopted to govern its functions. Prior to 1940, when the post of Secretary was created, the administrative work was done by the Vice-President. All the powers vested in the Ruler, who was supreme in all respects.

Since 1951, the municipality is regulated by the provisions of the Rajasthan Town Municipalities Act 1951. At present, the board consists of 14 members, out of which 2 are nominated. The main

sources of revenue are octroi, which contributes nearly 30 per cent; rent and sale of municipal property and local taxes. The chief function of the board is the maintenance of proper sanitary conditions. The board endeavours to eliminate all possible nuisance, which arise in the conduct of trade, business and other civic affairs. The board has provided to the public many amenities like the water supply, public latrines and urinals at convenient places and parks etc. The water supply scheme was completed in 1960 with the assistance of the government at a cost of Rs. 8.50 lakh and benefits a population of 15 thousand.

The total income and expenditure during the year 1960-61 was as follows:—

<i>Year</i>	<i>Income</i>	<i>Expenditure</i>
	Rs.	Rs.
1960-61	1,01,594/4/6	82,921/-

Earlier, the present town of Jhalawar was a "Chhaoni" of Jhalrapatan. Later on, it was named as Brijnagar to commemorate the name of Rajmata Brij Kunwar. When the state was being merged with Rajasthan, its name was declared to be Jhalawar after the name of Jhala rajputs.

Municipal Board, Bhawani Mandi

Municipality at Bhawani Mandi was established in about the year 1936. At that time it was purely a nominated body consisting of 10 members. The Tehsildar represented the Darbar and used to preside over the deliberations and was responsible for the execution of its decisions. The municipality, in the beginning, looked after the sanitation, health, light, water supply and other improvements of the city.

On 14th September 1959, the municipality was converted into a panchayat. This was done under the scheme of democratic decentralization of the Rajasthan Government. It was, however, re-converted into a municipality in October 1960.

The present Municipal Board consists of 10 members including the chairman. It is an *ad-hoc* committee with the Sub-Divisional Magistrate, Jhalawar as its Chairman. Out of the 10 seats, two seats are filled by nominations—one from among women and the other from Scheduled Castes. These nominations are made by the Government.

The Municipality has framed bye-laws relating to octroi, terminal tax, cart tax, and registration of deaths and births. The

main sources of income are octroi, which contributes nearly 48 per cent, Vehicle tax, Entertainment tax, Sale and rent of municipal property, etc.

The Municipal Board has done a lot in the field of Public Welfare. It has provided facilities of a proper water supply, public health and sanitation, gas light, parks, vegetable market, slaughter house, bus stand, public latrines and urinals, roads and drains, and loudspeakers throughout the city.

The total income and expenditure of the board during the year 1960-61 was as follows:—

<i>Year</i>	<i>Income</i>	<i>Expenditure</i>
	<i>Rs.</i>	<i>Rs.</i>
1960-61	1,30,733/-	1,22,170/-

Municipal Board, Sunel

The Municipal Board, Sunel was established in the year 1918. The board was administered by prominent citizens of the place. Tehsildar was the chairman. It was governed by the rules and regulations of Madhya Bharat Municipalities Act, as it formed part of the State of Madhya Pradesh until its merger in Rajasthan on 1st November, 1956.

At present, the board consists of twelve members, two of which are nominated. The board has levied many taxes like marriage tax, passenger tax, cart tax, etc, but the returns from these are meagre. The main sources of income are Octroi tax, which contributes nearly 26 per cent, and tax on property.

In the beginning, due to the paucity of funds, not much could be achieved. The municipality only looked after sanitation and lighting of the public streets. In the course of time, it expanded the range of its activities and has constructed lamp posts, public urinals and latrines, drains and a *kachha* road.

The total income and expenditure of the board during the year 1960-61 was as follows:—

<i>Year</i>	<i>Income</i>	<i>Expenditure</i>
	<i>Rs.</i>	<i>Rs.</i>
1960-61	37,997/-	33,713/-

PANCHAYATS

Old Set-up

Like other parts of Rajasthan, panchayats were in existence in the district since long. However, these were not recognized by the state. The Panchayati Raj Ordinance promulgated in 1948 by the government of Former Rajasthan introduced the system of group panchayats and provided for the formation of a panchayat for a single village or a group of villages, with the total population between 1,500 to 2,000. With the enactment of the Rajasthan Panchayat Act in 1953, the system of panchayats in the district was brought in line with the other districts of Rajasthan. Under the provisions of the Act, 212 panchayats were created in the district covering 1574 villages.

The Act provided for the division of the panchayat circle into wards and a panch to be elected from each ward. The minimum number of panchas required for the formation of a panchayat was five and the maximum fifteen, besides a sarpanch. The term of a panchayat was three years, which could be extended by one year. The panchas and sarpanchas were elected directly by the voters of the panchayat area. Up-sarpanch was elected from amongst the members. In the beginning elections were held by show of hands but the system was afterwards changed to that by a secret ballot. No voting by proxy was allowed. Polling was immediately followed by the counting of votes and the results were declared on the same day. Provision was made for the nomination of a panch from Scheduled Castes, if no such member was elected. Women were also nominated in the same way. Panchayats were empowered to appoint its Secretary for office work. The functions of the panchayats covered construction works, sanitation, medical, vital statistics, education, agriculture, commerce, industry and livestock. The panchayats also acted as civil and criminal courts. In respect of criminal cases they exercised the powers of III class Magistrate, excepting powers to order imprisonment. As civil courts they could try suits up to the value of Rs. 100/-.

The Rajasthan Panchayat Act 1950 envisaged the establishment of Tehsil Panchayats. It consisted of a sarpanch and six to eight panchas elected out of an electoral college consisting of all the panchas and sarpanchas of the panchayats in that tehsil. The tenure of a tehsil panchayat was three years. The tehsil panchayats exercised general supervision over the affairs of the panchayats under its jurisdiction, heard appeals from all the decrees, sentences, decisions, orders and directions passed by the panchayats,

New Set-up

According to the Panchayats Act of 1959, a three tier system has been introduced in the district, in line with other districts of Rajasthan. The Act envisages the establishment of panchayats at the village level, Panchayat Samitis at the tehsil level and *Zila Parishad* at the district level. In the district of Jhalawar, a *Zila Parishad*, six panchayat samitis and 212 panchayats have been set up under the provisions of this Act. A village panchayat is now constructed for a population between 1,500 to 2,000. The minimum number of panchas required for the formation of a panchayat is eight and the maximum fifteen excluding the sarpanch. The system of nomination has been supplemented by co-option. Provision has been made to co-opt two women panchas, one Scheduled Caste panch and one Scheduled Tribe panch in areas, where their population exceeds 5 per cent of the total population.

Where the former panchayats had been vested with both the developmental and judicial functions, the present panchayats are invested with only developmental functions which include sanitation, health, public works, education, self defence administration, social welfare, agriculture, preservation of forests, livestock and village industries. For the administration of judicial functions, *nyaya panchayats* have been constituted for a group of 5-7 village panchayats. Every village panchayat elects one person from outside to represent their area in the *nyaya panchayat*. In the district, there are 39 *nyaya panchayats*, which cover all the 212 village panchayats.

On the side of criminal justice, the *nyaya panchayats* are empowered to impose fine on the offenders up to the extent of Rs. 50/- If the fine is not realized within 15 days of its imposition, the case is to be referred to the S.D.M. of the area. There is no provision for appeals. However, provision has been made for revision. In criminal cases, the petition for revision lies to 1st class Magistrate having jurisdiction over the area. In the case of civil suits, the *nyaya panchayat* is empowered to try cases of the value not exceeding Rs. 250/-. The *nyaya panchayat* can try cases concerning movable property only. No provision has been made for appeals, but the revision lies to the Munsif of the area.

Under the provisions of the Act of 1959, 212 village panchayats were created covering 1,574 villages. Elections to elect representatives to these bodies were held in December 1960. A total number of 1,739 panchas were elected by 2,16,129 electorate. The sources of revenue of panchayats are taxes, cattle pound, court fees, fines, fairs, sale of land and share from the land revenue.

The sarpanchas of the panchayats of an area form panchayat samiti. There are six panchayat samitis in the district viz., Bakani, Dag, Jhalrapatan, Khanpur, Manoharthana and Pirawa. Their composition is as follows:—

<i>Panchayat Samiti</i>	<i>Nyaya Panchayat</i>	<i>Village Panchayats</i>
1. Bakani	1. Bakani	1. Bakani 2. Thovadia Khurd 3. Nanor 4. Badai 5. Modi 6. Devnagar
	2. Salavad	7. Salavad 8. Barbar 9. Rihwa 10. Padlia 11. Karlgaon
	3. Ratlai	12. Ratlai 13. Devri 14. Guradkhara 15. Kuthalpur 16. Garvara 17. Rihon
	4. Bhaltra	18. Bhaltra 19. Umaria 20. Beragarh 21. Bindakhara 22. Aagaria
	5. Ghatoli	23. Ghatoli 24. Gehukhedi 25. Gulkhedi 26. Aasalpur 27. Gopalpur 28. Pachola
	6. Sarda	29. Sarda 30. Baskhedi Lodhan 31. Borkhedigujran 32. Borbad 33. Kodikhar
2. Dag	1. Rajendrapurmandi	1. Rajendrapurmandi 2. Gangadhar 3. Ranayra 4. Padhia 5. Ravanguradi 6. Kundla 7. Parapili

2. Sunari	8. Sunari 9. Kalukheda 10. Rojhana 11. Curadiajhala 12. Kachnara 13. Rampura				
3. Unhel	14. Unhel 15. Kumatia 16. Chada 17. Kitia 18. Bardiabirji 19. Talavli				
4. Karavan	20. Karavan 21. Khilegarh 22. Sinhpur 23. Bistunia 24. Awar				
5. Harnavda	25. Harnavda 26. Pagaria 27. Guradia Kalan 28. Thutria 29. Luharia				
6. Dag	30. Dobar 31. Kayasra 32. Piplia Khurd 33. Dag 34. Dodi				
7. Tisai	35. Tisai 36. Devgarh 37. Dudhalia 38. Jagdishpura 39. Mandarpura				
3. Jhalrapatan	<table> <tr> <td data-bbox="511 1332 681 1359">1. Jhalrapatan</td><td data-bbox="813 1332 980 1486"> 1. Durgapura 2. Govindpura 8. Piphod 4. Doda 5. Titarwasa 6. Jhumki </td></tr> <tr> <td data-bbox="507 1519 624 1547">2. Samrai</td><td data-bbox="807 1519 1043 1650"> 7. Samrai 8. Kanwada 9. Randlav 10. Kalmandi Kalan 11. Khanpuria </td></tr> </table>	1. Jhalrapatan	1. Durgapura 2. Govindpura 8. Piphod 4. Doda 5. Titarwasa 6. Jhumki	2. Samrai	7. Samrai 8. Kanwada 9. Randlav 10. Kalmandi Kalan 11. Khanpuria
1. Jhalrapatan	1. Durgapura 2. Govindpura 8. Piphod 4. Doda 5. Titarwasa 6. Jhumki				
2. Samrai	7. Samrai 8. Kanwada 9. Randlav 10. Kalmandi Kalan 11. Khanpuria				

3. Asnawar	12. Asnawar
	13. Dungargaon
	14. Badodia
	15. Lavasal
	16. Junakheda
4. Mandavar	17. Mandavar
	18. Govardhanpura
	19. Panwasa
	20. Iktasa
	21. Ruparel
5. Pachpahar	22. Pachpahar
	23. Guda
	24. Guradimana
	25. Kundi Khera
	26. Khulia
6. Ganeshpur	27. Ganeshpur
	28. Bhilwara
	29. Piplia
	30. Chhatarpur
	31. Aawanli Kalan
7. Guradia Joga	32. Guradia Joga
	33. Mogra
	34. Sarod
	35. Mishrili
	36. Nahargata
4. Khanpur	1. Dehi Khera
	2. Jolpa
	3. Dobra
	4. Bhagwanpura
	5. Akodia
	6. Panwar
2. Harigarh	7. Harigarh
	8. Mandla
	9. Lamphal
	10. Marayta
	11. Pakhrana
3. Khanpur	12. Khanpur
	13. Sumar
	14. Piplaj
	15. Golana
	16. Khandi
	17. Jorga
	18. Kanwarpur
	Mandwala

4. Sarola Kalan	19. Sarola Kalan
	20. Khojpur
	21. Akavad Khurd
	22. Barheda
	23. Taraj
	24. Karnwas
	25. Malanwasa
5. Gadarvadanurji	26. Gadarvadanurji
	27. Limi
	28. Dhanoda Kalan
	29. Bordaman
	30. Badher
5. Manoharthana	1. Jawar
	1. Jawar
	2. Raterkheda
	3. Shorti
	4. Chandipur
	5. Baneth
2. Manoharthana	6. Manoharthana
	7. Samrol
	8. Thikria
	9. Todrimira
	10. Kolikheri Moliyan
3. Todri Jagannath	11. Todri Jagannath
	12. Khasya
	13. Semlihat
	14. Dangipura
	15. Pindoli
4. Kolukheri Kalan	16. Kolukheri Kalan
	17. Khatakheri
	18. Gorsholia
	19. Chandpura
	20. Bhilan
	21. Manpasar
5. Saredi	22. Saredi
	23. Awallheda
	24. Banskhedi
	25. Banskheda
	26. Barbad
6. Aklera	27. Aklera
	28. Thanavad
	29. Mishroli
	30. Methoon
	31. Thadol
	32. Turkedia

	7. Churelia	33. Churelia 34. Lahas 35. Devrikalan 36. Sarkhadia 37. Lasudia Shaha
6. Pirawa	1. Danta	1. Danta 2. Sherpur 3. Rampuria 4. Dablabhoj 5. Harnavdagaja 6. Ramyalpat
	2. Dublia	7. Dublia 8. Kadoria 9. Kanwadi 10. Salotia 11. Gadia
	3. Rampur	12. Rampur 13. Divalkhera 14. Suwansa 15. Salri 16. Khipla
	4. Pirawa	17. Pirawa 18. Dharonia 19. Odiakheri 20. Kotdi 21. Dola
	5. Himmatgarh	22. Himmatgarh 23. Oosat 24. Kherana 25. Fatehgarh 26. Kulitalai
	6. Hemda	27. Hemda 28. Kharpa Kalan 29. Nalai 30. Govindpura 31. Khangaria 32. Sarpoi
	7. Unhel	33. Unhel 34. Dabla khichi 35. Chachhlav 36. Mathuia 37. Mansivpura

Panchayat Samiti, Bakani : It has 40 members, 33 being sarpanchas and 7 co-opted. Out of the co-opted, 2 represent Scheduled

Castes, 2 women and 3 specialists from the fields of administration and co-operation. The panchayat samiti covers a development block, which is in the shadow stage.

Panchayat Samiti, Dag : It has 46 members, 39 being sarpanchas and 7 co-opted. Of the co-opted, two are Scheduled Castes, two women and three specialists. The development block of the panchayat samiti is in the pre-extension stage.

Panchayat Samiti, Jhalrapatan : The panchayat samiti has 44 members, 36 being sarpanchas and 8 co-opted. Of the co-opted, two are Scheduled Castes, one Scheduled Tribe, two women and three specialists. The development block of the samiti is in the first stage.

Panchayat Samiti, Khanpur : The panchayat samiti has 37 members out of which 30 are sarpanchas and 7 co-opted. Of the co-opted, two are Scheduled Castes, two women and three specialists. The development block of the panchayat samiti is in the first stage.

Panchayat Samiti, Manoharthana : The panchayat samiti has 45 members out of which 36 are sarpanchas and 7 co-opted. Of the co-opted, two are Scheduled Castes, two women and three specialists. The development block of the samiti is in the first stage.

Panchayat Samiti, Pirawa : The panchayat samiti has 44 members, out of which 37 are sarpanchas and 7 co-opted. Of the co-opted, two are Scheduled Castes, two women and three specialists. The development block of the panchayat samiti is in the shadow stage.

The achievements of these panchayat samitis have already been described in the chapter of Economic Trends.

To co-ordinate the working of all the six panchayat samitis, there is a *Zila Parishad* at Jhalawar. The *Zila Parishad* consists of *Pradhans* of all the panchayat Samitis, the members of Vidhan Sabha and Lok Sabha elected from the district, two co-opted members and a representative from co-operative societies. Collector, as District Development Officer, is the Chief Executive. An officer of the State service acts as Secretary. The function of *Zila Parishad* is mainly co-ordination.

CHAPTER XIV

EDUCATION AND CULTURE

HISTORICAL BACKGROUND

Pre-Merger Period

Little is known of the early history of education in this area. There is no record of the existence of any large educational institutions; indeed, at the end of the 19th century there was only a single school of the type that exists today. Such education as was imparted was through *maktabs* and *chathshalas*, of which there was a sprinkling in all the towns and big villages.

These institutions worked to no common syllabus and the teaching was largely caste-oriented. Thus, Brahman children were taught the scriptures, the sons of traders were taught mathematics with special emphasis on weights and measures and the teaching of Rajput children was mainly devoted to archery and other manly pursuits. Generally, each institution had a single teacher of the same caste as the boys he taught. This type of education began at an early age and ended only when the boy attained manhood and married, whereupon he took up the hereditary occupation to which he had been fitted. Only in very exceptional cases was a girl taught to read and write.

Till quite recently it was the practice, on the occasion of the *Ganesh Chauh* festival, for students and their parents to pay homage to the teacher (*guru*) by presenting him with money and food.

In spite of this unpromising situation, a high school came into existence in the Chhaoni (now Jhalawar town) as early as 1887. (It has since been converted into the Government Degree College). Attendance at first was very small and was largely confined to sons of Brahmans, upper class Muslims and the more important Rajput families. With this encouragement to general education, the character of the village schools began to change. New primary schools were opened, so that by 1904-5 there were nine primary schools with a total attendance of 424. Education from the start was free, even in the high school. The first public examination was held in 1904.

The following table shows the progress of provision of educational facilities in the area covered by the former Jhalawar State,

roughly comprising the present tehsils of Jhalrapatan, Pachpahar, Dag and Gangdhar:

Year	Primary		Middle		High		Total Attendance
	Boys	Girls	B	G	B	G	
1912	26	5	—	—	1	—	1,427
1920	33	6	4	1	1	—	2,276
1930	16	4	5	1	1	—	1,611
1940	31	3	5	2	1	—	3,641

There was a substantial increase in educational facilities in the first 20 years of the century, but many primary schools were closed in the next decade due to shortage of funds. Thereafter, the position began to improve again and in 1940 the number of schools was back to the 1920 level. Not included in the list of schools for 1940 are three special schools—a technical school attached to the high school at Brij Nagar (Jhalawar) and two Sanskrit *pathshalas*, one at Pachpahar and the other at Gangdhar. There were two English-medium middle schools at Jhalrapatan and Bhawani Mandi, two girls middle schools at Brij Nagar and Jhalrapatan and a school for Harijan children at Brij Nagar. By 1946 the number of primary schools had increased to 39 and the high school was upgraded to an intermediate college in that year.

The examinations of the lower primary schools were conducted by the Inspector of Schools of the State and the upper primary and middle school examinations by the Allahabad Board. The high school was affiliated to the Rajputana Board at Ajmer.

Post-merger Period

As a result of the merger of tehsils Manoharthana, Aklera, Khanpur, Asnawar and Bakani of the former State of Kota and tehsil Pirawa of the former Tonk State with the area of former Jhalawar State, 43 primary and nine middle schools were added to the numbers already existing. In addition, 36 primary schools opened by the *gram panchayats* in 1947 were taken over by the District Education Department in 1949.

GENERAL EDUCATION

An office of Deputy Inspector of Schools was established in the district in July 1950. In May 1955 this became a District Education Office and in July 1957 a full fledged Inspectorate with

the creation of a post of Inspector of Schools in addition to that of Deputy Inspector. In this new set-up, the Inspector of Schools, besides being the over-all district authority in the sphere of education, exercises immediate control over the high, higher secondary and basic S.T.C. schools. The Deputy Inspector, besides certain lesser administrative functions, is directly responsible for the middle and primary schools.

Due to the efforts of the Department, educational facilities are now rapidly expanding. This is revealed in the following table:

Type of Institution	Number of Institutions					
	Year					
	1951-52		1955-56		1960-61	
	B	G	B	G	B	G
Degree College	—	—	—	—	1	—
Inter College	1	—	1	—	—	—
M. P. H. S. School	—	—	—	—	—	—
Higher Secondary School	—	—	—	—	4	—
High School	3	—	4	1	4	1
Middle School	14	—	16	—	26	6
Primary School	118	—	185	—	316	1

Primary Schools

There were 82 government primary schools in existence in Jhalawar before the formation of Rajasthan. Now there are 316 and the number is increasing fast. Of the 316 boys schools (girls are also admitted to these schools), 308 have since October 1959 been placed in the charge of the *Panchayat Samitis*, the remaining eight being still under the direct control of the Inspectorate. The girls primary school at Jhalawar is controlled by the Deputy Inspector of Girls Schools, Kota, who controls the girls middle schools and the high school as well. A total of 47 primary schools have been converted into basic schools; 10 of these lie in Jhalrapatan tehsil, five in Aklera, eight in Pirawa, 11 in Khanpur, four in Pachpahar, three in Dag, three in Gangadhar, two in Manoharthana and one in Bakani. The girls primary school at Jhalawar also is a basic school. There is a total of 621 teachers, 14 of them women. However, only 169 of these teachers hold certificates of training.

Most of the schools are housed adequately in brick or stone buildings, though in the poorer villages the roofs are sometimes made of *Katlas* (rough tiles) or thatch. The total enrolment in 1960-61 was 16,288 (15,972 in boys schools and 316 in girls).

Middle Schools

Similarly, the middle schools have increased during the period from 7 to 32. These schools are at the following places: Jhalawar (3), Pachpahar, Misroli, Awar, Dag, Dehikhera, Panwar, Harigarh, Ratlai, Bhalta, Churelia, Taraj, Ghatoli, Jawar, Sunel, Raipur, Hemdda, Asnawar, Sarola, Garnawad, Gadarwar, Narji, Sarda, Ketari, Osaw (all for boys), and Jhalrapatan, Bhawani Mandi, Aklera, Manoharthana, Khanpur and Bakani for girls. Most of these schools have small libraries. All the middle schools for boys are controlled by the Inspectorate.

The total number of students in the boys schools is 5,484 and 1,026 in the Girls. There are in all 245 teachers, of whom 120 are trained. The six girls schools have 46 teachers, of whom 16 are trained and one is a graduate.

Higher Secondary & High Schools

In 1960-61 there were four higher secondary schools for boys at Bakani, Gangadhar, Pirawa and Manoharthana, and five high schools at Aklera, Bhawani Mandi, Jhalawar, Jhalrapatan and Khanpur. There is in addition a Basic S.T.C. School (teachers training school) at Jhalrapatan. The total number of students attending these schools is 2,759. Sixty-nine of the 117 teachers are trained and 29 are graduates.

The only girls high school in the district is at Jhalawar. It has 172 students and 12 teachers, three of whom are trained and four graduates (one of these four is a trained teacher). Started as a primary school early in the century, this was raised to middle school status in 1919 and became a high school in 1954. In May 1956 the primary section was detached to form a separate primary school.

College Education

The only college in the district is that at Jhalawar. Starting its existence as the Maharaj High School in 1887, it became a college when Intermediate Arts classes were instituted in 1946. Two years later, science classes were introduced and the school was renamed Shri Rajendra Intermediate College. In July 1958 the institution

was raised to the Degree standard in Arts. It was then renamed Government College, Jhalawar, and was affiliated to the University of Rajasthan. The high school classes were detached into a separate institution at the same time.

In 1960-61 there were 189 students on the rolls, three of them girls. The staff comprised a Principal, 18 Lecturers and a Physical Training Instructor.

There is a very good library of more than 21,000 books donated to the college by the former ruler, but the sorting and classification is not yet complete.

Literacy and Educational Standards

The pace of educational progress is thus satisfactory. The people are showing commendable interest in the education of their children and there is constant pressure on the Department to open new schools. At present, it is estimated, that about 22.5 per cent of the children of school going age are actually attending schools. The department authorities feel that the percentage could easily be doubled if sufficient funds were forthcoming. Funds are needed because the schools rely heavily on government assistance. No fees are charged from students whose parents or guardians do not pay income tax and even in other cases the charge is nominal.

Literacy has been steadily increasing since 1901. In that year, 3.42 per cent of the population were literate, the percentage rising to 3.86 in 1911 and 6.61 in 1931. In the literacy figures of the 1951 Census, it was calculated that 6.8 per cent of the population was literate, the percentage being 11.2 per cent among males and 2.1 per cent among females. In the urban areas it was 26.96 per cent (males 41.27 per cent and females 12.0 per cent) and in the villages only 5 per cent (males 8.98 per cent and females 0.81 per cent). These figures do not include partial literates, i.e. those who can read but not write. In the latest literacy figures of the 1961 Census there has been a remarkable increase. It was found that 13.0 per cent of the population was literate, the percentage being 21 per cent among males and 6.2 per cent among females. In the urban areas it was 41.46 per cent (males 55.55 per cent and females 25.45 per cent) and in the rural areas it was only 10.68 per cent (males 17.07 per cent and females 2.77 per cent).

In 1951, the number of those who claimed to have passed the middle school examination was 1,734 (males 1,632 and females 102), matriculates numbered 614 (males 606 and females 8), those having passed the intermediate 138 (135 males and three females) and graduates 122 (121 males and one female). There was only one post-

graduate. Qualified teachers numbered only 46. (33 males and 13 females). There were five persons in the district who possessed degree in law.

These figures will, of course, have changed for the better in view of the rapid spread of educational facilities in recent years. For instance, as against 46 trained teachers in 1951, there are now more than 200 in the schools of the district.

Education of Girls

As stated earlier, there is a high school, six middle schools and one primary school exclusively for girls. In 1954 there were girls primary schools at Asnawar, Dag, Gangadhar, Pirawa, Pachpahar and Dabikhoda (tehsil Khanpur). But the present trend is to educate girls and boys in the same institutions. So, the number of schools exclusively for girls has reduced to one only. Girls are admitted to all other primary schools. At present they are far out-numbered by boys, but progress in this regard has been steady, showing that the age-old prejudice against the education of girls is being abandoned.

Backward Classes

While there is no reservation of vacancies in schools for children belonging to the Scheduled Castes or Tribes, all schools are open to these communities. As no fees are charged, more of them are taking advantage of this facility every year, especially in the towns, where social prejudices are milder. In 1960-61, no less than 24 students belonging to these classes were studying in the Government Degree College, Jhalawar. In that same year, stipends and other financial concessions totalling Rs. 11,815 were given by the State Government to 439 boys and Rs. 44 to two girls of these classes.

The following table shows the number of students belonging to the Scheduled Castes and other backward communities in Jhalawar schools in 1958-59 and 1959-60:—

Type of School	Enrolment					
	1958			1959		
	Boys	Girls	Total	Boys	Girls	Total
1. High and Higher Secondary Schools	358	8	366	337	4	341
2. Middle Schools	895	47	942	1,069	17	1,086
3. Primary Schools	3,131	76	3,207	4,464	114	4,578
Total	4,384	131	4,515	5,870	135	6,005

Religious School

Schools have been set up by the Muslim community at Jhalawar, Jhalrapatan, Dag, Sunel and Pirawa where, in addition to the usual syllabus, religious instruction is imparted. At Jhalrapatan and Sunel such schools are run by the Bohra community.

Schools of Music

There is a Sangeet School at Jhalawar started in 1940 under the patronage of the former ruler and now maintained by the Government. It is affiliated to the Gandharva Mahavidyalaya Mandal, Bombay, which prescribes the syllabus and holds examinations. At present there are 7 teachers and 72 students on the rolls. In the records of the inspectorate, this is listed as a middle school.

Technical Schools

There are no professional or technical schools and colleges, such as legal, medical, engineering or technological institutions, in the district. The emphasis at the moment is necessarily on general education. Neither do any special schools exist for the deaf, dumb, blind or other handicapped groups.

Schools for Adults

At present there are only 154 adult and Social education centres in the district. Their number Panchayat Samiti wise is as follows:—

<i>Panchayat Samiti</i>	<i>Number</i>
1. Jhalrapatan	43
2. Manoharthana	43
3. Bakani	15
4. Pirawa	13
5. Khanpur	9
6. Dag	31
Total	154

Teachers of local schools have been placed in charge and generally hold classes in the evening. Attendance, however, is rather thin. It is proposed to extend this facility throughout the district. The task has been entrusted to the Panchayat Samitis.

In 1951, according to a sample survey conducted during the Census, the following percentages of literates (including semi-literates) to total population in the various age groups was revealed:

Age	Group	15 to 24	9.7%	Literate
"	"	25 to 34	8.7%	"
"	"	35 to 44	8.0%	"
"	"	45 to 54	9.8%	"
"	"	55 to 64	7.5%	"
"	"	65 to 74	8.6%	"
"	"	75 and above	7.2%	"

Though the position is likely to have improved considerably since 1951, it is obviously still very unsatisfactory. The percentage of literates among adult women is extremely low. Special adult schools manned by women teachers may have to be started as in the present state of society women do not attend classes to which men are admitted.

Cultural Activities

In a backward area such as this, activities aimed at diffusing culture among the masses are very limited. The Sangeet School is the only well known cultural institution, though there are also four literary clubs, namely, (1) the Sahitya Samiti, Jhalawar, (2) Rajasthan Hindi Sahitya Sabha, Jhalrapatan, (3) Hindi Sahitya Samiti, Aklera, and (4) the Hindi Sahitya Samiti, Bakani. The membership of these clubs is, however, very small.

Literature

There was considerable literary activity during the reign of Maharaj Rana Bhawani Singh (died 1929) which was continued under his successors. Institutions of types such as Kavi Samaj, Sanskrit Parishad and Anjuman Taraqqi-e-Urdu were formed and *Kavi sammelans* and *mushairas* were held regularly, to which eminent poets from other States were invited. Outstanding local contributors were encouraged by rewards and valuable contributions were made to both the *dingal* and *pingal* branches of poetry.

For the development of prose, a literary association was formed at the weekly meetings of which papers on various literary and scientific topics were read and discussed. The Maharaj Rana himself contributed two papers, one on the solar system and the other on submarines.

For the study of English literature, a Shakespeare Society was formed. Not only were papers on Shakespearian literature read, but some of Shakespear's plays were translated and staged. Special contributions in this regard were made by Syed Mohammed Hussain Rizvi, the poet of Delhi and Maharaj Rana Rajendra Singh. The patron of the society, Maharaj Rana Bhawani Singh, himself was well conversant with English literature and wrote a book in English on his first European tour in 1904 under the title of "Travel Picture".

A Hindi monthly *Saurabh*, and an Urdu paper, *Aftab*, were published from Jhalawar and attained a wide circulation in Rajasthan and outside. Now, however, they no longer exist.

After the death of Maharaj Rana Bhawani Singh, his son and grandson continued this patronage of the arts. Maharaj Rana Rajendra Singh himself was a poet and also wrote books in Hindi and Urdu. The rulers maintained a large collection of literary works in Hindi, Urdu, Sanskrit and Persian, many of them rare manuscripts. This collection has now been transferred to the college library.

Some of the important works are as under:—

1. *Madan Villas*, a book in Brij Bhasha on Nayaka Bhed, written by Shri Lochan Kavi and published by Maharaj Rana Bhawani Singh.
2. *Jyoti*, selected poems in Khari Boli by Kanwar Madhava Singh. This is part of a collection of 700 poems in Khari Boli by the author, as yet unpublished.
3. *Sudhakar Kavya*, a collection of poems in Brij Bhasha by Maharaj Rana Rajendra Singh (published).
4. *Shankriya Shatak*, a book of humorous poems by Maharaj Rana Rajendra Singh (published).
5. Hindi and Sanskrit versions of Tagore's *Geetanjali*.
6. A Sanskrit translation of Sheikh Saadi's book *Nareema* in the same persian metre by Pandit Girdhar Sharma (unpublished).
7. The published original works of Shakuntla Kumari "Renu", namely, *Sati Sita*, *Ashram Jyoti* and *Ummukti*.

8. *Saraswati Sandesh* by Bhatt Girdharlalji Tallang

The published and unpublished works of Urdu authors are:—

1. *Char Chaman* (the life and administration of Raj Rana Zalim Singh of Kota) by Bheekam Khan (published).
2. *Diwan-e-Nairang*, by Malikush Shuara Abdul Waheed Nairang, (published).
3. *Kulliat-e-Danish*, by Malikush Shuara Munshi Shambhu Dayal "Danish".
4. *Unmol Ratan*, by Malikush Shuara Munshi Shambhu Dayal "Danish".
5. *Jang Bhatwara*, by Hafiz Mohd. Yaseen "Sharar" (published).
6. *Dewan-e-Makhnoor*, by Maharaj Rana Rejendra Singh (unpublished).

Music and Dancing

The patronage of the princes was extended to dancing and music. Classical dances, mainly *Kathak*, were an integral part of all important festivals and were also held to entertain the ruler and his guests. Dancers were also much patronized by the nobility.

The great names in music in the district are Ustad Munir khan, Tawaef Kooki Jan and Shri Nawal Kishore Rao.

Musical Instruments: All the instruments commonly used in Hindusthani music are employed here. It is necessary to describe only some of those instruments which are of local manufacture. These are:

Shringar: This is an adaptation of the *Sarangi* by a local musician, Shri Ram Nath. In place of the ordinary sound box of the *sarangi* there is a box shaped like a peacock with a metal horn attached below, so that the notes are intensified.

Algoza: This is a type of flute prepared locally from bamboo. It is very popular with the village people and folk songs are usually played to its accompaniment.

Iktara: This is a simple version of the *tanpura*, having only one wire instead of four. It is made from a pumpkin gourd to which a

long bamboo pole is attached. The open end of the gourd is covered with goat-skin. This instrument is used mostly by *sadhus*.

Raatha: The *raatha* is played with a bow. It consists of a wooden or earthen cup, covered with goat-skin, with a stick attached and a single or double gut cord stretched along the entire length. The bow has a bunch of small bells tied at one end.

Daph or Chang: This local drum, used chiefly on the occasion of Holi, consists of a circular wooden frame covered on one side with goat-skin.

Khanjari: This is a diminutive form of the *daph*. The player holds the instrument in one hand and thumps on it with the other. Metal plates are fixed in the frame for sound purposes. It is played on religious festivals along with other instruments such as the *manjeera* and *dholak*.

Dugdugi: This is a drum shaped instrument like a *damroo* and covered with goat-skin on both sides. It is much favoured by jugglers, who hold the flute in one hand and *dugdugi* in the other, the two combined producing music as an accompaniment to the actual entertainment.

Dhak: In shape this resembles the *dugdugi*, but is bigger. Both ends are covered with goat-skin and it is played with the aid of a drum-stick. The Bhopas of Deo-Narayan and Hiramji generally use it.

Kartals: This instrument is generally played during *Kirtans*. It is a kind of *tambourine*, consisting of two wooden frames with a number of small round bronze plates attached. It is generally played to the beat of the *dholak*.

Classical music and dancing have almost vanished from the district with the withdrawal of princely patronage. The cultural revival in India, which is aimed at replacing princely patronage of the arts by popular patronage, has not yet penetrated to this area. On the other hand, folk literature, music and dance continue to flourish

Cultural Societies

Apart from the four small literary clubs mentioned earlier, no cultural or scientific societies exist in the district. Nor are there any cultural, literary or scientific periodicals,

Libraries

There are three libraries of fair size in the district, all in Jhalawar town.

The District Library, Jhalawar, has a total of about 2,960 books most of them in English and Hindi. There is a reading room attached with newspapers and periodicals in English, Hindi and Urdu. The library is controlled by the Inspector of Schools.

Bigger than the district library is the *Harish Chandra Library*, situated on Raj Bhawan Marg, in front of the Collectorate. Prior to 1948, this was called the Campbell Library. It has a total of 7,917 books, mainly of English, Hindi, Sanskrit, Urdu, Persian and Arabic. There is also a reading room, nearby is a Record Room under the control of the Director of Archives. All the ancient records of State times have been moved to this Room, where they are being classified and sorted.

The third library is the *Bhawani Parmanand Library*. Named after its founder, Maharaj Rana Bhawani Singh, and his Diwan, Shri Parmanand Chaturvedi, the library was completed in 1911. It has been handed over to the Government Degree College. The library has 21,727 books, many of them rare, including old manuscripts.

Museums

There is an archaeological museum in a building in front of the Collectorate and a few yards away from the Harish Chandra Library. It has a sizable collection of old pieces of statuary, inscriptions, paintings, coins and manuscripts in Sanskrit, Persian and Arabic. A fuller description is given elsewhere.

CHAPTER XV

MEDICAL AND PUBLIC HEALTH SERVICES

EARLY HISTORY

Till the end of the 19th century, little attention was paid to health and sanitation in this area. In the rural areas, some *ayurvedic* and *unani* dispensaries were maintained by the more important *panchayats*, but there is no reliable record of the number of such dispensaries and the villages in which they were located. Several dispensaries were, however, to be found in Jhalrapatan and the Chhaoni.

Towards the end of the century, the political Agency had four hospitals and two allopathic dispensaries opened at the tehsil headquarters. In 1904, the hospitals had accommodation for 22 in-patients and treated a total number of 38,177 cases; 1,533 operations were performed by the Agency surgeon. Even where hospital facilities were available, however, the majority of the people clung to old-time remedies. While some of these remedies were based on healing herbs, a large number were rooted in the belief that illness was a sign of divine displeasure and the remedy, therefore, lay in the sphere of religion.

Traditional Remedies

Some of the more common practices in this regard were (and still are followed by numbers of people, particularly the lower castes and the tribal people): *jharh phunk* (exorcism by blowing on the face of the person), *jantra* (magic), *tantra* (charms), *dora* (tying a piece of thread round the wrist), *grihshanti* (blessing of the house) and, of course, various incantations. The application of leeches (*jonk lagana*) and the use of a horn-shaped tube to bleed the patient (*seengi lagana*) were the only practical aspects of such treatment.

A visit to the temple of Rambha Mata in Pirawa tehsil was regarded as a certain cure for dog-bite, and a bath in the Chandra-bhaga river at Jhalrapatan was believed to be efficacious in the case of leprosy and other skin diseases. In almost every village there was a person who claimed to be able to counteract the effects of snake-bite and scorpion stings with the help of special *mantras*.

Seengi lagana was resorted to in cases of swellings and infected wounds. The "doctor" would use a sharp curved knife to make an incision above the affected part. He would then place the *seengi*, which was either a cow's horn or a horn-shaped brass tube, over the

wound and by sucking induce the blood to flow. After some time the blood would be mopped up and powdered turmeric applied to the wound. It was believed that blood-letting was good for health. Even healthy young children were put to the *seengi* treatment, an incision being made on the chest for the purpose. This was called *kotha khulana*. This type of surgery was the work of a professional class of itinerant "doctors" called *Jarrahs*.

The leech treatment was used by barbers, who were also employed to extract guinea-worms. Many diseases and injuries were treated by the *chanchwa* system. This treatment consisted of branding a part of the body (according to the nature of disease) with a sickle, rod of iron or piece of gold.

General standard of health

Vital Statistics

Records of births and deaths are maintained by the Public Health Department. At one time, *patwaris* were required to maintain these records in their respective circles and to forward the information to the tehsil officers. Unfortunately, no satisfactory records have been kept and the figures available from the tehsils are far from accurate. Even in the town the position is unsatisfactory. Only in the three towns of Jhalawar, Jhalrapatan and Bhawani Mandi are reliable figures forthcoming, but from these certain conclusions can be drawn for the district as a whole.

According to the Report of the Directorate of Medical and Health Services for 1960-61, in the three reporting towns there was a total of 390 births (201 male and 189 female) during the year. This worked out to a rate of 16 per 1,000 of Census population, the reporting area covering nearly 50 per cent of the total urban population of the district. In the same year the total number of deaths was 161 (81 male and 80 female), i.e., a death rate of 6.6 per 1,000. The population of the registration area being 24,400 against a total district population of about 4,04,124 (1951 Census figures) the approximate number of births and deaths in the district as a whole may be said to have been in the region of 6,600 and 3,100, respectively. It is stressed that these figures are only approximate and based on the assumption that the rate of births and deaths in both the urban and rural areas is the same. This is not necessarily true, one good reason for doubt being that there are more medical facilities (and hence a lower proportion of deaths) in the towns than in the villages. However, in the circumstances, a rough estimate is all that is possible.

The death rate of 6.6 per 1,000 compares favourably with the estimated rate for India as a whole which in 1960 was 9.4 per 1,000. It is interesting to note that in 1911-12, when Jhalawar State had a population of 96,000, the death rate was 6.71; in 1919-20 the figure was 6.37 and then there was a sharp rise to 12.28 in 1929-30 and 23.41 in 1939-40. This was largely due to the fact that the population increased tremendously between 1921 and 1941 out of all proportion to the medical facilities available. With the return of the rate to something near the 1911 figure, it is apparent that the battle for better health is being won.

Causes of Death

The 159 deaths recorded in the three towns in 1960-61 were due to the following causes:—

Malaria	29
Other fevers.....	58
Small-pox.....	6
Dysentery and	
Diarrhoea.....	8
Tuberculosis.....	5
Respiratory Diseases.....	23
Injuries & suicides.....	1
Other causes.....	29

Total 159

These figures show that malaria and other fevers are main causes of death, followed by respiratory diseases and bowel complications.

Longevity

In the Census of 1951, it was found that roughly 40 per cent of the population was under 15 years of age, 33 per cent between 15 and 34 years, 20 per cent between 35 and 54 years and only 7 per cent above 55 years of age. The high proportion of children is understandable in an area where births far outnumber deaths and the population is increasing rapidly. However, while no firm estimate of longevity can be given, the sharp drop in the percentage of those above 35 and the small percentage of those aged over 55 do indicate that expectation of life is rather low.

This is because, generally speaking, the people are inadequately fed and housed. The vast majority, being poor, cannot afford a balanced diet. The diet in the rural areas generally consists of

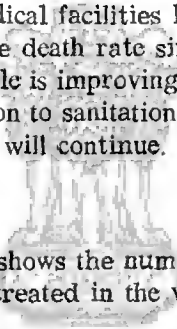
coarse bread of *jowar* or maize, pulses and, rarely, some vegetables. Such a diet is not enough for people working in the fields. Though many villagers possess cows and buffaloes, poverty compels them to sell the milk and deny it to their children. Thus the common people, being under-nourished, fall easy victims to disease.

Neglect of sanitation is another cause of poor health. Only in the municipal areas sanitation is fairly satisfactory, though some work in this connection has also been done in the villages through the community development programme and, latterly, under the auspices of the panchayat samitis. The keeping of cattle, though an economic asset is a health liability as the cattle are perforce kept near human habitation. Drinking water supplies are reasonably good only in the towns and hence bowel complaints are universal.

This rather depressing picture is alleviated by the fact that, in the past few years, medical facilities have greatly increased. The considerable decline in the death rate since 1940 is a firm indication that the health of the people is improving. With the further extension of medical aid and attention to sanitation by the village committees, it is certain that this trend will continue.

Common Diseases

The following table shows the number of persons suffering from certain common diseases treated in the various hospitals and dispensaries during 1960-61:—



Malaria	9,009
Dysentery and diarrhoea	8,284
Skin diseases	53,760
Tuberculosis	837
Influenza	860
Infectious hepatitis	390
Venereal diseases	313
Small-pox	22
Trachoma	1,234
Cataract	136
Glaucoma	71
Guineaworm	107

These figures are by no means comprehensive. Omitted are not only a host of minor ailments but also diseases like typhoid and those of the respiratory tract such as bronchitis and pneumonia and tuberculosis, for which separate figures are not available. In all the

allopathic hospitals and dispensaries of the district, a total of 68,655 outpatients were treated during the year, 54,967 of these being men and 13,688 women. Inpatients numbered 16,906, 14,658 of these being men and 2,248 women.

Respiratory diseases (with which may be included pulmonary tuberculosis and influenza) are inevitable in a society where under-nourishment prevails and there is lowered resistance. The figures for malaria, however, are cause for concern. There are two National Malaria Eradication Programme sub-units stationed at Jhalawar and Aklera, but many more will have to be set up if the disease is to be eradicated.

Cases of typhoid, dysentery, guinea-worm and infectious hepatitis are far more numerous in the rural areas than in the towns where the water supply is obtained from sources which are reasonably safe. Fortunately, cholera has not reared its ugly head in recent years, but precautionary inoculations are carried out as a matter of routine, 1,254 being performed during the year. Among other major diseases, small-pox has been successfully combated by a widespread vaccination programme (Primary Vaccination 10,410; Revaccination 4,033; total 14,143). A B.C.G. campaign too, was started in 1959 to combat tuberculosis; 72,346 people have been tested under this programme and 22,564 vaccinated. Eye diseases claim a substantial number of patients, particularly trachoma. In the 1951 Census, 649 people were listed as blind.

HOSPITALS & DISPENSARIES

Medical facilities in the district are controlled by the District Medical and Health Officer. He is stationed at headquarters, but keeps a watchful eye on the working of all allopathic hospitals and dispensaries. On him also devolves the responsibility of disinfecting wells and taking measures to prevent the outbreak of epidemics at the numerous cattle and religious *melas*.

Hospitals

There are only two well equipped hospitals in the district both at Jhalawar, though a number of dispensaries have beds and are sometimes termed hospitals. The Shri Rajendra General Hospital (formerly called the Abbot Hospital) is the main hospital of the area. There are five doctors in attendance, including the District Medical and Health Officer. The other staff comprises eight compounders, one nurse and two nurse-dais. There are 32 beds in the hospital, which also has X-Ray apparatus, a pathological laboratory and an

anti-rabic centre. The other hospital is the S. H. K. Women's Hospital. It has two doctors, one compounder, four staff nurses and four nurse-dais. There are 27 beds, eight of them being in the maternity ward.

Dispensaries

There are nine State dispensaries in the district. The details are as follows:—

Balchand Dispensary at Jhalrapatan: This has one doctor, two compounders and a midwife. It has beds for 15 patients.

Kamruddin Dispensary, Bhawani Mandi: This also has one doctor, two compounders and a nurse-dai. There are 12 beds.

Government Dispensary, Gangdhar: There is one doctor, a compounder and a nurse-dai. Two beds are maintained.

Government Dispensary, Dag: This has one doctor, a compounder and a nurse-dai. There are no beds.

Government Dispensary, Pirawa: The staff comprises of one doctor, a compounder and a nurse-dai. There are three beds.

Government Dispensary, Bakani: This has one doctor, a compounder and a nurse-dai. Four beds are maintained.

Government Dispensary, Sunel: One of the bigger dispensaries this has one doctor, three compounders, a nurse and a nurse-dai. There are 13 beds and a separate maternity ward.

Government Dispensary, Aklera: This has a doctor, a compounder and a nurse-dai. There are six beds.

Government Dispensary, Manoharthana: The staff here also has the routine composition of a doctor, a compounder and a nurse-dai. Six beds are maintained.

There are three special institutions at Jhalawar. The first is a 20 bed T.B. isolation ward which has two doctors, three compounders and a nurse-dai. The second, a dental clinic, has a doctor and a compounder. The third institution is a family planning clinic, which has one doctor.

Apart from the dispensaries, there are six aid posts, staffed as under:—

Aid Post, Awar: One compounder and a nurse-dai. There are two beds.

Aid Post, Sarola (tehsil Khanpur): Compounder and nurse dai.

The remaining aid posts, at Hemda (tehsil Pirawa), Pachpahar, Asnawar and Garnawad (tehsil Pachpahar) have each only a single compounder.

Other Institutions

There are three primary health centres in the district, one each at Khanpur, Asnawar and Manoharthana. The centre at Khanpur is larger than the other two and has two doctors, five compounders and four nurse-dais. Four beds are maintained. This centre receives aid from UNICEF. A vehicle, to assist the works was presented to the centre by the UNICEF as aid. There are no beds at the other centres, where the staffing pattern follows that of the dispensaries, i.e. a single doctor, compounder and nurse-dai. A training centre for nurse-dais was set up at Jhalawar in 1959.

INDIGENOUS SYSTEMS OF MEDICINE

A total of 27 *ausdhalyas* are working in the district under the control of the Divisional Ayurvedic Inspector, Bundi. Each has a qualified compounder. Their location, and the number of patients treated in 1959-60, is as follows:—

<i>Location</i>	<i>Tehsil</i>	<i>No. of patients treated</i>
1	2	3
1. Jhalawar	Jhalrapatan	36,380
2. Pirwa	Pirawa	20,301
3. Jhumki	Jhalrapatan	11,227
4. Kanwada	Jhalrapatan	4,397
5. Piplia	Pachpahar	13,429
6. Bhilwadi	Pachpahar	8,004
7. Unhel	Gangadhar	14,459
8. Chaumahala	Gangadhar	9,940
9. Kundla	Gangadhar	7,124
10. Dag	Dag	11,054
11. Dudhalia	Dag	4,473
12. Misroli	Pachpahar	11,563
13. Jhalrapatan	Jhalrapatan	19,544
14. Mandawar	Jhalrapatan	9,660
15. Panwar	Khanpur	19,296
16. Taraaj	Khanpur	5,482

1	2	3
17. Raipur	Pirawa	14,459
18. Kanwadi	Pirawa	7,522
19. Kotri	Pirawa	9,613
20. Awar	Bag	13,734
21. Harigarh	Khanpur	14,123
22. Sarda	Bakani	4,322
23. Jolpa	Khanpur	4,826
24. Churelia	Aklara	10,663
25. Bhalta	Bakani	614
26. Ratlai	Bakani	4,018
27. Jawar	Manoharthana	992
Total ..		2,82,159

In addition to the above, there are several qualified *vaidyas* who maintain private dispensaries. Jhalawar has two *unani dawa-khanas* run by qualified *hakims* and there are also two homoeopathic dispensaries at Jhalawar and Jhalrapatan, respectively.

Summary of Facilities

Summing up, the district has two allopathic hospitals, nine government dispensaries, six aid posts, three primary health centres, a dental clinic, a family planning clinic and a T.B. isolation ward. There is a total number of 146 beds for inpatients, i.e. 3.6 beds for every 10,000 of population, which is way behind the Bhore Committee's (1946) envisaged 56 beds per 10,000 of population as a long-term target for India. Even less satisfactory is the position regarding doctors, of whom there are only 24 in the district. The various allopathic units have a total of 39 compounders, 24 nurse-dais and midwives and only six nurses, four of them in the women's hospital at Jhalawar.

The existence of 27 government *ayurvedic* dispensaries and other private *ayurvedic* and *unani* institutions improves the general picture, but undoubtedly medical facilities are still far from adequate.

There are no medical and public health research centres in the district, and the two institutions which disseminate knowledge on public health are the family planning centres at Jhalawar and Khanpur. Even at these institutions attendance is thin.

SANITATION

Administrative set-up

In state times, there were four municipalities, each at Jhalawar, Jhalrapatan, Bhawani Mandi and Gangadhar, which looked after water supply, drainage and general sanitation. The municipalities at Bhawani Mandi and Gangadhar have since reverted to the status of *panchayats* (though Bhawani Mandi will be a municipality again soon) but there is a municipality at Sunel, which became part of the district in 1956. In the villages, sanitation was the responsibility of the *panchayats*, but in practice little was done.

Under the community development programme attention has in recent years been paid to certain aspects of sanitation in the block areas, particularly water supply. The work has now been entrusted to the *panchayat samitis*.

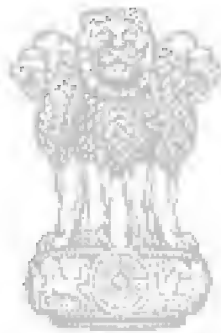
Main Activities

The municipalities, and the *panchayat* at Bhawani Mandi, maintain conservancy staff, so that the streets are reasonably free from garbage. The main streets are either bitumenized or paved. Drainage unfortunately has not been given the attention it deserves, and in all the towns the back streets are flooded during the monsoon, providing a breeding-ground for flies and other noxious insects.

Only the towns of Jhalawar and Jhalrapatan have piped water supply, and this too only since April 1960. The reservoir for Jhalawar has a capacity of 75,000 gallons and that for Jhalrapatan 50,000 gallons. The water, which is treated with chlorine and bleaching powder, is obtained from the Mundliakheri tank, south of Jhalrapatan, and nearby wells. Nowhere else is the water supply protected though the authorities are treating a large number of drinking water wells with bleaching powder. Fortunately, there have been no major outbreaks of waterborne epidemics in the towns in recent years and it may be presumed that the sources of supply are reasonably safe. In the villages, the position is far less satisfactory, with the result that intestinal complaints are widespread. In few villages have the *panchayats* been able to provide covered wells and such as are in existence owe their origin to the community development programme.

The numerous cattle and religious fairs of the district impose a considerable strain on the resources of the Department to prevent

the occurrence of epidemics, particularly cholera; the fact that there have been no major outbreaks in recent years is a tribute to the effectiveness of the measures taken. The Department has nice vaccination centres in various parts of the district. For more convenient operation, control of them is to be transferred to the *panchayat samitis*. There are also two anti-malaria sub-units. The facilities provided both in the matter of vaccination and anti-malarial operations are far from adequate, but here, as with the provision of medical facilities generally, there has been considerable progress over the past few years.



सत्यमेव जयते

CHAPTER XVI

SOCIAL WELFARE & PUBLIC LIFE

SOCIAL WELFARE

Labour Welfare

As there is not a single large-scale industry in the district, labour welfare items such as industrial housing, maternity and child welfare, etc., have not as yet posed a problem. The various enactments ensuring a fair deal to workers, in so far as they are applicable to this district, have been described in the chapter on Industries.

Use of Intoxicants

Drinking in public places is banned, but apart from this there are no restrictions. In the district, there is not a single shop selling foreign-type wines and spirits, nor is there any registered distillery for the manufacture of country liquor. Such liquor is imported and sold in a total of 120 shops. The total consumption in 1957-58 was 29,629 gallons, in 1958-59 it was 28,761 gallons, in 1959-60 it was 31,417 gallons and, in 1960-61 it amounted to 28,747 gallons. Thus consumption per head has dwindled considering the increase in population.

As regards other intoxicants, though the poppy is widely grown the entire produce is taken by the authorities and there is no opium retail shop. *Bhang* is not produced here but there are 28 retail shops selling it. The total consumption in 1957-58, 1958-59, 1959-60 and 1960-61 was as follows:—

<i>Year</i>	<i>Mds.</i>	<i>Srs.</i>	<i>Chh.</i>
1957-58	66	25	8
1958-59	74	11	8
1959-60	84	35	4
1960-61	82	16	4

Advancement of Backward Classes

It is estimated (1956 figures) that there are about 66,000 people in Jhalawar District belonging to the Scheduled castes and about 43,000 belonging to the Scheduled Tribes. The welfare of such a large body of people who, in the past have been denied equal opportunities with others, is thus a matter for serious concern.

Special concessions have been given and ameliorative measures taken under the Five Year Plans on an all Rajasthan basis. A description of these concessions and measures, as well as legislation in this regard, is a fit subject for the general volume and may be omitted here.

Departmental Activities

The specialized activities of the Social Welfare Department in this area include the setting up of the following institutions: a basic school in the Khanpur block, a hostel at Jhalawar, a craft training centre at Jhalawar and a social education centre at Asnawar.

In addition, the Department disbursed the following amounts as subsidy for various purposes during the year 1959-60:

(a) *In tehsil Pirawa*—Rs. 1,000/- for the construction of irrigation wells in the tribal areas and Rs. 250/- for bullocks.

(b) *In Sub-tehsil Asnawar*—Rs. 124/- as relief to needy tribal people.

(c) *In Government College, Jhalawar*—A total of Rs. 1,170/- was given for the maintenance of four students belonging to the Scheduled Tribes, Rs. 1,394/- for five students of the Scheduled Castes and Rs. 1,518/- for six students belonging to other backward classes.

Grants have also been made to the *panchayat samitis* for the provision of special facilities to the depressed classes as follows:—

	1959—60				1960—61			
Panchayat Samiti	S. T.	S. C.	O.B.C.	Total (Rs.)	S. T.	S. C.	O.B.C.	Total (Rs.)
Jhalrapatan	25,300	1,265	90	26,655	3,800	2,250	100	6,150
Khanpur	9,760	356	70	10,186	3,610	550	100	4,260
Dag	1,760	200	—	1,960	610	1,550	—	2,160
Pirawa	760	200	—	960	610	1,400	—	2,010
Bakani	23,010	200	—	23,210	1,110	1,400	—	2,510
Manoharthana	25,220	250	—	25,470	970	450	—	1,420
Total	85,810	2,465	160	88,435	10,710	7,600	200	18,510

The State Social Welfare Board, which is a branch of the Central Social Welfare Board, has sponsored the setting up of two Welfare Extension Projects at Jhalrapatan and Manoharthana, in the

year 1958 and 1959 respectively. The former covers a population of 80,977 persons in 309 villages, and has a staff of two handicraft instructresses, a teacher, eight *gram sevikas* and one lady S.E.O. supervised by one *Mukhya Sevika* in its eight centres. All the programmes of the project are supervised by a governing body known as the Project Implementing Committee consisting of 13 members (six men and seven women) with Mrs. Mohinder-Kumari as its Chairman. The Manoharthana Welfare Extension project covers a population of 75,000 persons in 108 villages and has a staff of six teachers. Under these projects, welfare centres for women and children have been set up in several villages. These centres conduct recreational activities for children, social education activities and medical aid, especially maternity aid. Every week a sanitation programme is organized and cultural programmes, such as folk dances, are arranged. The centres also conduct inter-village competitions in arts and crafts, home decoration, etc. There is a scheme for the registration of individuals needing special care, the names being referred to the Board for suitable action.

The statement below gives the number of monthly beneficiaries under the various programmes organized by the Board in the two Welfare Extension Projects:—

S. No.	Programme	Name of the W. E. P.	
		Jhal apatan (Nos.)	Manoharthana (Nos.)
1.	Children Centre	32	25
2.	Handicraft	28	12
3.	Social Education	25	15
4.	Health Services	34	25
5.	Recreational activities	40	28

Indian Red Cross Society

A district branch of the Red Cross Society was formed in Jhalawar in 1954. The Society has done commendable relief work in areas affected at various times by flood and drought. Among its activities may be mentioned the opening of child welfare centres in the villages, arrangement of exhibitions at the times of fairs and the holding of training classes in first aid. The society has donated several table fans to the district hospital and makes special arrangements for costly medicines for poor patients who are in urgent need of them.

The Collector is president of the society and the District Medical and Health Officer acts as Secretary. Most of the members are from Jhalawar, Jhalrapatan and Bhawani Mandi.

Ex-Criminal Tribes

In the former Jhalawar State there was a law banning the entry of persons belonging to the so-called Criminal Tribes. However, some families of the tribe of Kanjars did manage to eke out a precarious existence in the area. Perhaps because of the ban, they were unable to earn an honest living, but drifted from place to place to avoid the police and are said to have existed by petty thievery. Small groups of their women used to enter the villages as dancers.

After Independence, the restrictions were removed and more Kanjars entered the area from the neighbouring districts of Madhya Bharat, settling in the jurisdiction of the police stations of Jhalrapatan and Gangdhar. Efforts are being made to induce them to give up their former habits. There is a proposal to provide them land for cultivation so that they may lead a settled existence.

Welfare Institutions

In State times, a number of welfare institutions opened by philanthropists received financial assistance and other encouragement from the Government. Most were situated in the town of Jhalrapatan where the business community contributed generously towards their upkeep.

The main institutions were:—

The Orphanage: The orphanage was a semi-government institution financed by the Government but managed by the Government and the public jointly. It has since been closed and the building is now used as a boarding-house.

Sewa Samiti: Socio-religious societies like the Arya Samaj and the Sanatan Dharma Sabha, branches of which were set up here many years ago, are rendering valuable service to the community. A humanitarian institution called the Sewa Samiti, financed partly by the State and partly by public contributions, renders help to the poor and disabled irrespective of caste or creed, especially in time of sudden calamity. The help rendered by it at the time of the India-wide influenza epidemic of 1918 deserves special mention, stricken people being provided with medicine and food at their own homes.

Vidhwa Sahayak Sabha: The Vidhwa Sahayak Sabha was organized by Lala Sant Ram Sawhney, headmaster of the local High

School, to popularize widow remarriage among the higher castes of Hindus. The marriages of widows were held under the auspices of the Arya Samaj. This work has now been taken up by a sister institution, the *Abala Ashram*, at Jhalrapatan. The society maintains a widows' home at Jhalrapatan.

Mitra Mandal: During the reign of Maharaj Rana Shri Rajendra Singh, a young men's association, called the Mitra Mandal, was organized by Shri Bal Govind Tewari for socio-economic purposes. Later, this association was converted into the political Praja Mandal, which succeeded in forming a popular Ministry in the State.

Harijan Sewak Sangh: The ban against the admission of "untouchables" to state schools was removed in 1909, and in 1920 it was proclaimed that in all State services all persons would be given equal chances, irrespective of caste or creed. The result was that, in 1932, when the Harijan Sewak Sangh was organised in Rajputana through the efforts of Shri Ram Narain Chaudhary, Jhalawar was the first State to welcome the idea. A branch was opened under the presidentship of Lala Sant Ram Sawhney. As a result of his efforts in 1940, Maharaj Rana Shri Rajendra Singh declared all State temples open to Harijans.

This institution is now taking a keen interest in removing the disabilities of the depressed classes.

Anjuman Islam: The Anjuman Islam works for the welfare of the Muslims. Its aim is to promote religious teaching and to impart education to Muslim children in Urdu. It is financed by public contributions.

Besides the above institutions, philanthropists in Jhalawar have opened free schools, hospitals and dispensaries. Most of these have now been taken over by the State. An outstanding example of public charity is the Balchand Hospital at Jhalrapatan.

PUBLIC LIFE

Representation in Parliament

Polling in the first general elections was held early in January 1952. There was only one parliamentary seat for the Kota-Jhalawa area which was contested by four candidates. In a total electorate of 3,61,030; only 94,936 valid votes were cast. Shri Nemi Chan Kasliwal (Congress) secured 38,518 votes (40.6 per cent) and was declared elected. Shri Sita Ram (Independent) secured 35,859 votes. Shri Ladhi Mohan (Socialist) 11,368 votes and Shri Keshav De Verma (Jan Sangh) 9,191 votes.

In the 1957 elections, the Kota parliamentary constituency was re-arranged to become a double-member constituency with a new reserved seat. A total of six candidates contested the election. The total electorate was 7,73,929 and 4,88,581 valid votes were cast. The successful candidates were Shri Nemi Chand Kasliwal (Congress) who retained the general seat with 1,45,794 votes (29.8 per cent) and Shri Onkar Lal (Congress) who polled 1,19,995 votes (10.6 per cent) and gained the reserved seat. Other candidates polled, Shridhar Lal (Jan Sangh) 72,555 votes; Ram Nath (Independent) 55,804 votes; Shri Onkar Lal (Jan Sangh) 52,006 votes and Chand Mal (Independent) 42,427 votes.

In the 1962 elections, the Kota parliamentary constituency was rearranged to become a single member constituency. A total of three candidates contested the election. Out of the total electorate of 4,20,382, only 1,92,293 valid votes were polled. Shri Brij Raj Singh (Congress) was declared elected with 1,30,887 votes defeating Shri Gajendra Singh (Jan Sangh) 43,895 votes and Shri Kishore Mal (Socialist) 17,511 votes. The latter lost his deposit.

State Legislature

In the 1952 elections, candidates were elected to the assembly constituencies as follows:

Jhalrapatan: There were two seats contested by nine candidates. In an electorate of 83,843, a total of 32,640 valid votes were cast. Those elected were (1) Shri Bhagwan Singh (Congress) with 8,411 votes and (2) Shri Madho Lal (Scheduled Caste, Congress) with 6,821 votes. Shri Govind Singh (R.R.P.) secured 7,050 votes; Shri Duli Chand Vajpai (Jan Sangh) 2,452 votes; Shri Ram Lal Jatia (Scheduled Caste, Jan Sangh) 1,975 votes; Shri Navneet Das (Independent) 2,900 votes; Shri Chote Lal (Socialist) 1,229; and Shri Ram Chandra Mahar (Scheduled Caste, Independent) 758 votes.

Khanpur: There were four contestants for one seat. Of 52,795 electors, 14,318 cast valid votes. Shri Bhairav Lal (Congress) was elected with 4,870 votes. Shri Jujhar Singh (R.R.P.) secured 4,868 votes, Shri Sampat Raj (Independent) 3,738 votes and Shri Ram Prashad (Socialist) 842 votes.

Manoharthana: There were three candidates for a single seat. A total of 12,708 votes were polled by an electorate of 43,204. The successful candidate was Shri Jayendra Singh (Ram Rajya Parishad) with 8,761 votes. Shri Duli Chand Trivedi (Congress) secured 2,369 votes and Shri Duli Chand Jain (Socialist) 1,578 votes.

For the 1957 elections, the constituencies were reorganised according to the Delimitation of Constituencies Order 1956-57.

The results were as follows:

Jhalrapatan: This was reduced to a single-member constituency with an electorate of 51,018. In a straight fight with Shri Kanhiya Lal (Independent), Shri Jayendra Singh (Congress) emerged successful with 17,226 votes out of a total of 19,814 cast.

Dag: There were four contestants for the new Dag double-member constituency, the two Congress candidates being opposed by Independents. The former ruler, Shri Harish Chandra, won the general seat on the Congress ticket from Shri Chain Singh, polling 24,664 votes. Shri Chain Singh, polled 4,256 votes. The other Congress candidate, Shri Ram Chandra won the reserved (Scheduled Caste) seat from Shri Duli Chand, receiving 25,683 votes. The total electorate was 82,888 and 60,784 votes were cast. Shri Duli Chand secured 6,161 votes.

Aklara: For the Aklara double member constituency also there were four candidates, two Congressmen being opposed by Independents. In an electorate of 83,251, a total of 47,906 votes were polled for both seats. Shri Sampat Raj (Congress) won the general seat with 16,007 votes from Shri Mangi Lal (Independent) who secured 11,057 votes. Shri Bhairav Lal (Congress) won the reserved (Scheduled Tribe) seat with 16,725 votes from Shri Jagan Nath (Independent) who polled 4,207 votes.

In the 1962 elections, the constituencies were rearranged according to the Delimitation of Constituencies Order 1961. The number of constituencies was increased to five.

The results were as follows:

Jhalrapatan: This was a single member constituency with a total electorate of 59,325. In all 32,965 valid votes were polled. Shri Harish Chandra (Congress) secured 27,095 votes and was declared elected defeating Shri Suraj Mal (Jan Sangh) 4,382 votes and Shri Sita Saran (Socialist) 1,488 votes. Both the defeated candidates lost their deposits.

Dag: This was a single member constituency with a total electorate of 42,768. In all, 14,803 valid votes were polled among four candidates. Shri Jai Lal (Jan Sangh) was declared elected with 8,000 votes, defeating Shri Ram Chandra (Congress) 5,624 votes, Shri Uda (Socialist) 763 votes and Shri Basanti Lal (Independent) 416 votes. Shri Uda and Shri Basanti Lal lost their deposits.

Aklara: This was reduced to a single member constituency with an electorate of 47,339. The total valid votes polled were 16,787. In all, four candidates contested for the seat which was won by Shri Bhairav Lal (Congress) securing 10,337 votes. He defeated Shri Panna Lal (Socialist) 3,196 votes, Shri Laxmi Narain (Jan Sangh) 1,847 votes and Shri Jagan Nath (Independent) 1,407 votes. The last two lost their deposits.

Khanpur: There were seven contestants for the new Khanpur single-member constituency. In a total electorate of 46,650, only 22,894 valid votes were polled. Shri Prabhu Lal (Independent) was declared elected with 9,538 votes defeating Shri Chaturbhuj (Jan Sangh) 5,899 votes, Shri Sampat Raj (Congress) 5,821 votes, Shri Laxmi Narain (Independent) 635 votes, Shri Chhotu Lal (Socialist) 510 votes, Shri Chhitar Mal (Swatantra) 302 votes and Shri Sobhaj Mal (Independent) 189 votes. The last four contestants lost their deposits.

Pirawa: There were in all four contestants for the Pirawa single member constituency. In a total electorate of 49,522, only 19,097 valid votes were polled. Shri Govind Singh (Congress) was declared elected with 10,676 votes, defeating Shri Shankar Lal (Jan Sangh) 4,425 votes, Shri Navneet Dass (Independent) 2,114 votes and Shri Satya Narain Azad (Socialist) 1,882 votes. The last two lost their securities.

Political Parties

The election results show the strength of the various political parties in the district. In 1957, the Congress received 68.2 per cent of the votes cast in Aklera, 86.9 per cent in Jhalrapatan and 82.9 per cent in Dag. No other political party put forward a candidate, the remaining votes going to Independents. On the whole, the Congress received 78 per cent of the votes cast. In the 1962 elections, Congress secured 55.9 per cent of the total votes polled in the district. Jan Sangh secured the next highest i.e., 23 per cent, Independents 13.4 per cent, Socialists 7.3 per cent and Swatantras 0.4 per cent of the votes.

The swing in political opinion is seen in a comparison between the party-wise voting in 1957 and 1962. The percentage gains and losses of the various parties was as follows:—

Congress	—22.1
Socialists	+7.3
Jan Sangh	+23.0
Independents	—3.6
Swatantras	+0.4

The above table clearly shows that the Congress is not the only party of consequence in the district. The Ram Rajya Parishad, which secured one seat in 1952 and was a strong rival to the Congress, now has no party organisation in the area. Jan Sangh has emerged as a strong rival to the Congress in the district followed by Socialists. The Independents seem to have lost ground.

The Praja Socialists did not take part in the first two elections but in the last election put up its candidates from all the constituencies and have succeeded in building up a small party organization and claim to have some hold on quarry labour. The Socialist Party came to public notice in 1959, when it launched an agitation for cheap grain. A few demonstrations were held by small groups of sympathizers. Later, the party held some more demonstrations as part of its agitation for the abolition of English. Some English sign boards in Jhalawar town were painted out.

The Congress has a district office at headquarters and banch offices in all the tehsil towns.

News Papers

No daily newspaper is published in the district, but there are four Hindi weeklies, two of them of some local importance. *Sanjaya*, published from Jhalrapatan, concerns itself mainly with local news of Jhalawar and Kota districts and comments thereon. Its counter part in Bhawani Mandi goes by the name of *Shanti Doot*. The circulation of both these papers is small but they do play an influential role in the district. Besides these, there are two communal papers—*Dhakar Bandhu* and *Kshatriya*, which contain articles of special interest to the Dhakars and Kshatriyas, respectively.

The Jail Press at Jhalawar is now, unfortunately, closed and now there are only four printing presses in the district. These are (1) Laxmi Printing Press, Jhalawar, (2) Sanjaya Press, Jhalrapatan, (3) Navyug Press, Bhawani Mandi, and (4) Durga Press, Bhawani Mandi. All are very small presses.

Apart from the local newspapers, the Kota and Jaipur Hindi dailies are on sale in Jhalawar as well as some national newspapers published in Delhi. News agents stock the following papers: Hindustan Times and Times of India (English, circulation very limited), Nav Bharat Times and Hindustan (National Hindi dailies), Vir Arjun, Nai Duniya, Rashtra Doot and Lok Vani besides those published in the district. The combined sale of the national dailies (both English and Hindi) probably does not exceed 400 in the whole district. In this secluded region, readers are much more interested in local and State news.

CHAPTER XVII

PLACES OF INTEREST

In Jhalawar there are several places of historical and archaeological interest. A description of these, as well as the main towns and other sites which a visitor may like to see, is given below:—

Aklera

The town of Aklera is the headquarters of a Sub-division and the tehsil of the same name. One of the ceded district which formed the original State of Jhalawar in 1838, it was restored to Kota at the end of the 19th century but was again joined to Jhalawar on the merger of the princely States. The town is situated on a level plain, surrounded by fields and villages, 34 miles from the district headquarters on a metalled road. Bus services connect it with all the trading centres of the sub-division and with Jhalawar. Aklera has a high school, a middle school for girls, a primary school, a departmental sub-post office with telegraphic and telephone facilities, a dispensary, an up-graded veterinary dispensary, courts of a Sub-Divisional Magistrate, a Munsiff Magistrate and a third class magistrate, a police station and a sub-jail. There is also a rest house.

It was for the first time treated as a town during the Census of 1951.

Asnawar

This is the headquarters of the sub-tehsil of the same name in Jhalrapatan tehsil and is situated on the river Ujar on the road between Jhalrapatan and Aklera, 12 miles from Jhalrapatan.

{The village has no intrinsic importance but the nearby places like Ratadei, Kadila and Mau which are of historical and archaeological interest.} Asnawar has a middle school, a primary school for girls, an extra-departmental branch post office, a primary health centre as well as an aid post and a police station.

Awar

Before the formation of Rajasthan the village of Awar was the headquarters of the tehsil of the same name. Historically, this town was an important part of the Chaumahala *pargana*, about which Major C. J. Bayley writes in the Jhalawar Gazetteer: "This *pargana* was

founded by the Sukhtawat Rajputs in the reign of Muhammad Shah. After undergoing certain dynastic changes, it came into the hands of Holkar, then into those of the Maharao of Kota and finally was made over to the chief of Jhalawar. (Two places of antiquity in the village are a Jain temple and the Dargah of Miran Sahib, a Mohammedan saint". The caves of Binaika and Hathiagod are situated about six miles from the village.)

Awar has a aid post, a middle school, an extra-departmental branch post office and a police station. The roads leading to the village are fair weather roads. It is situated between the ravines of the rivers Kyasri and Ahu which, together with a turbulent *nala*, surround it on all sides in the rainy season and cut it off from the other parts of the tehsil. For the rest of the year it occupies an important position on the roads leading to Gangadhar and to Pirawa. It is 52 miles from Jhalawar town.

Bakani

This is the headquarters of the tehsil of the same name in Jhalawar sub-division and is also a *panchayat samiti* headquarters. It is situated on raised open ground 26 miles from the district headquarters. Richwa, an old village of some historical importance, lies on this road.

The village has a dispensary with four beds, a veterinary dispensary, a higher secondary school, a middle school for girls, two primary schools, an extra-departmental sub-post office with telegraphic facilities, a police station and a second class magistrate's court.

Bhawani Mandi

Situated about two miles from Pachpahar, this is a comparatively modern town, being founded in 1911, when special exemption was granted to this mandi from taxation on imports and exports. For this reason, traders form a large percentage of the population. This is the only town in the district situated on the railway (except for Chaumahala, which in the Census is treated as part of Gangadhar).

It has a high school for boys, a middle school for girls, three primary schools, a dispensary, a veterinary hospital, a police station, a munsiff magistrate's court, a sub-jail, postal and telegraphic facilities and a telephone exchange. There is also a rest house, two cinemas and banks.

Bhawani Mandi is rapidly developing as a trade centre and in a few years time it is certain to become the largest town in the

district. Originally a municipal town, it is at present controlled by a *panchayat* which is, however, likely to be raised to the status of a municipality again. The streets are comparatively well laid out and clean. At present, water supply is from wells but there is a proposal for a modern filtration plant. It is one of the three towns in Jhalawar which have electric supply.

Buddhist Caves & Stup

There are many caves and *stupas* at various places in Dag tehsil which are carved out of the soft stone found in this locality. Of these caves, those of Kolvi, Binaika, Hathiagod and Gunai are the best known.

(i) *Kolvi Caves*: Kolvi is a village two miles to the west of Kyasra, reached from Chaumahala or Bhawani Mandi railway stations which are 16 and 38 miles, respectively, from Dag. (On the top of a hill to the south-west of the village there are 35 old Buddhist caves excavated in the soft stone on the north, south and east sides. Most of the caves on the north and east have collapsed, but those on the south side are still in good condition and are of archaeological interest. Altogether there are five chambers, three *stupas* and two temples. The chambers have vaulted roofs and two of them are double-storied. The *stupas* and temples are ornamented with carvings of *chakras* and bells, but the *stupas* have almost entirely worn away and are now merely huge masses of rock. A temple and an assembly hall stand to the east and west, respectively, of the group. The temple is similar to the one at Binaika except that it is more finely excavated and contains a colossal figure of Buddha, seated on a throne with the feet hanging down. Another figure of Buddha, about 12 ft. in height, has been carved near the assembly hall.

(ii) *Binaika*: Binaika is a village in Awar circle of Dag tehsil, reached from Bhawani Mandi and Chaumahala railway stations by fair weather roads. It contains Buddhist caves cut in the side of a hillock to the east of the village. The caves include 11 rock-cut temples and run from east to west on the south side of the hillock. They are of different dimensions, generally consisting of double compartments one behind the other. One of them is, however, very spacious and contains a side compartment and pillars and seems to have served as an assembly hall. All these caves have flat roofs and one of them is double-storied.

The temple which stands at the east end of the caves deserves special mention. It consists of a sanctum and a porch in front, supported on two pillars. The sanctum is 56 ft. square and is

surmounted by a solid dome. Its walls, which project outwards like a porch, are ornamented at the top with circles or *Chakras* which are also repeated on the side of the porch. Opposite the seventh and eighth caves there are small *stupas* standing on square pedestals, or *chabutras*. These caves are situated in thick forest and there is no road or well defined pathway to make access easy. They are in a neglected condition, being covered with brushwood and jungle, and approaching them is not always free from danger as they are the haunts of tigers.

(iii) *Hathiagol*: On the way from Dag to Pachpahar there is a village called Pagaria. To the south of this village, at a distance of tow miles, is a hillock called 'Hathiagod-ki-Pahadi' where there are caves and *stupas*. (Of the five caves here, one measures 16ft.×13ft.×22ft. Its roof is domed. A little distance away is a *stupa*, the base of which rests on square pedestals and the middle part is curved, giving it the appearance of a tomb.

(iv) *Gunai*: Also on the road from Dag to Pachpahar is the village of Gunai. Close to it, on the south side, are four Buddhist caves of the type found in Kolvi and Binaika and belonging to the same period.

Chandravati

South of the town of Jhalrapatan, at a distance of about a mile lie the ruins of the old city of Chandravati. This city is said to have been founded by Chandrasen, Parmar Raja of Malwa who, according to Abul Fazl, was the successor of Vikramaditya. Punchmarked coins of both silver and copper, found here, indicate that this area was populated during the Mauryan period, but no buildings of that period have as yet been excavated. Such ruins as do exist belong to the 7th century. According to General Cunningham, this may have been the capital of Ptolemy's district of Sandrabatis. This, however, appears to be mere conjecture, for the name Sandrabatis originally occurs in Ptolemy as Saurabatis in connection with the Gangetic Valley. Yub in his map located Sandrabatis (Chandravati) between the river Malvi and the Aravalli mountains, i.e., somewhere in Udaipur Division. The city fell into disuse and its temples were demolished in the Muslim period.

The ruins of the old city (destroyed by Aurangzeb) lie on the left bank of the Chandrabhaga river. The bank is studded with the remains of ghats and flights of steps on which are strewn a large number of broken pieces of sculpture.

The main items of interest are:

Sitaleshwar Mahadeva Temple: On the main ghat are two Vaishanava temples of Chaturbhuj and Lakshminarayan. To the north are some ruined temples. The largest and the earliest of these are the temples of Chandramouli. It is named as such in an inscription dated V.S. 746 (A.D. 689) of Raja Durggana found at this place. The name of the donor (given in the inscription) is Vappaka, brother of Deva, who was either a court officer or a general who played an important part in the political life of the feudatories of Durggana. The inscription can be seen at the Jhalawar Museum. The temple is now called Sitaleshwar Mahadeva.)

The temple consists of a *mandap* (open porch), an *antaralaya* (ante-chamber) and a *garbha griha* (sanctum). The *mandap* is supported on 26 round, exquisitely carved pillars of one general design, very pleasing to the eye. The original roof no longer exists. The ceiling of the hall was originally embellished with superbly carved panels, but all except two on the north side are missing. The two ceiling panels have sculptured ornamentation. In the hall there is a statue of the bull *Nandi*.

(The door of the shrine is similar to that of the Ajanta caves. Above it is a figure of Lakulish, a two-handed male figure seated in *padmasan*, holding in one hand the *bijora* fruit and in the other a club. This shows that Shiva in the Lakulish form was worshipped here. The Lakulish sect is a branch of Pashupat (Shaivism) which is one of the most ancient religions of India. It is believed that Shiva had 28 incarnations, of which Lakulish was the last. There are no followers of this sect in India now except for a few in Rajasthan and Gujarat. The Nath Panthis claim their descent from the Lakulish sages. There is a statue of Lakulish in the Jhalawar Museum which was found on a gate of the town of Jhalrapatan and another on the door of the Shiva temple just behind Sitaleshwar Mahadeva. An inscription engraved here gives an account of some sages who visited this place to worship Lakulish. There is a story that, when the Muslims tried to destroy this temple, it was saved by the sages through their spiritual power. Because of this reputation the *sadhus* were greatly respected.

The shrine is devoted to the worship of Shiva, whose *lingam* occupies the centre of the sanctum. Just behind it is a statue of Parvati and against the back wall a group of Shiva and Har Gauri seated on *Nandi*.

Fergusson describes this temple as one of the best specimens of the architecture of its period. Cunningham was of the opinion that

it was certainly the most beautiful specimen that he had seen. He said: "The whole range of columns is in happy keeping, and though the details of ornamentation are different, yet they are all of one general design so that there is no single pillar of strange appearance to distract the eye and spoil the architectural unity of the building".

Fergusson writes: "In its neighbourhood, Col. Tod found an inscription, dated A.D. 691, which at one time I thought might have been taken from this temple, and consequently might give its date, which would fairly agree with the style judged from that some of the caves at Ellora, which it very much resembles. As recent discoveries, however, have forced us to carry their dates further back by at least a century, it is probable that this too must go back to about the year 600, or thereabouts. Indeed, with the Charori in the Mokundra pass and the pillars at Erun, this Chandravati fragment completes the list of all we at present can feel sure of having been erected before the dark ages. There may be others and, if so, it would be well they were examined, for this is certainly one of the most elegant specimens of architecture in India. It has not the poetry of arrangement of the Jaina octagonal domes, but it approaches very nearly to them by the large square space in the centre, which was covered by the most elegantly designed and most exquisitely carved roof known to exist anywhere. Its arrangement is evidently borrowed from that of the Buddhist *viharas*, and it differs from them in style because their interiors were always plastered and painted; here, on the contrary, everything is honestly carved in stone".

(*Kalika Devi ka Mandir*: To the north of the temple, at a distance of about 30 yards, is the temple of *Mahakali*. This was originally dedicated to Vishnu, whose four-armed figure holding a conch-shell occupies the central niche on the doorway. This temple is devoted to the worship of Kalika Devi, whose eight-armed, five and a half foot statue stands in the middle of the sanctum.

The temple is divided into two parts—an *antaralaya* and a *garbha-griha*. It was built on the lines of the temple of Sitaleshwar Mahadeva. The centres of both shrines are alike but the Kalika Devi Mandir also has a front-pillared hall which is not to be seen in the Mahadeva temple. There are two square pillars in front of the ante-chamber which are of a design older than that of the Mahadeva temple, which supports the view that this temple is the older. There is an inscription on one of the pillars.

In the ante-chamber can be seen the statues of the ten-armed Kalika Mata and the eight-armed Ganesh. In the sanctum, against

each of the side walls and running lengthwise is a low bench upon which eight statues of Kalika Mata are placed. During Navratra all these goddesses are worshipped. The statues are apparently a later addition, brought here from the surrounding ruins. According to the Progress Report of the Archaeological Survey of Western India (1905), originally the statues of Vishnu occupied the middle of the back wall and the images of the *avatars* (reincarnations) of Vishnu the low bench. The worship of Kalika Mata seems to have been very popular, judging from the large number of statues.

Temples of Shiva and Vishnu: Behind the temple of Mahadeva are two Shrines—one of Lakulish (Shiva) and the other of Vishnu—belonging to the 10th century. On the doorway of the Lakulish temple is the figure of Lakulish, while Shiva himself stands on either side of the door below. There is a *lingum*, which is now worshipped. This shrine and the adjoining one have beautiful sculptures.

Images of Vishnu flank the doorway of the Vishnu temple. There is now no dedicatory statue in the shrine, but it is reported that there was once a beautifully modelled image of Vishnu with four arms, two of which reposed Buddha like in the lap and the other two were bent upwards, but were found broken. The statue was also headless when found.

Varaha Temple: North of the Kalika Mata temple there used to be a small Vaishnava temple dedicated to *Varaha Avatar* the Boar incarnation of Vishnu. The statue of Varaha can be seen in the Jhalawar Museum. It is 3ft. \times 1 $\frac{3}{4}$ ft. Varaha is shown rescuing Prithvi (earth), personified as a female figure, from the Nagas of the sea, who are sculptured with human bodies, and serpent coiled together. The principal Nag has three heads. On the pedestal of this image is an inscription dating to the 10th century.

(Most of the ruined buildings of Chandravati were broken up and the stone utilized in building the town of Jhalrapatan. Some sculptures can to this day be seen embedded in the walls of the town; others have been transferred to the Jhalawar museum. In the museum there is also a composite image representing Shiva, Vishnu, Brahma and Surya. All its eight arms are broken. This image was found in the Narsingh temple, south of the Mahadeva temple. There is another eight-armed statue of Vishnu with three heads. The left hands hold a quoit, a bow, a lotus and a shell and the right hands hold a sword, a club and arrows. The statue is 3ft \times 1 $\frac{3}{4}$ ft. It was found on the ghat of the Chandra-bhaga. There are other statues of Kali, Vishnu, etc., in the museum all collected from the ruins of Chandravati,

H.B.W. Garrick and Cunningham have given a detailed account of Chandravati in the Report of the Archaeological Survey of India, Vol. II, pages 265-268 and Vol. XXIII, pages 126-130.

Chaumahala

An ancient village which was once the headquarters of the *pargana* of the same name, Chaumahala lies about a mile and a half west of Gangadhar across the Chhoti Kalisindh river. It is a thriving export centre on the main Delhi-Bombay railway line and has much more the appearance of a town than Gangadhar, with which it has been grouped for census purposes. It has two primary schools, a departmental sub-post office with telegraphic facilities and a rest house. There are several small industries in the town, which is also an important cotton exporting centre.

Dag

This town is the headquarters of the tehsil of the same name in Jhalawar sub-division, and also that of a *Panchayat Samiti*. It is situated on a fair weather road between Jhalawar and Gangadhar and is 66 miles from the district headquarters and 16 miles from the railway station of Chaumahala. All round the town there are mango and *khirni* groves, which make the climate comparatively cool in summer.

According to Major Bayley, this *pargana* was founded by a *khatri* in the reign of Akbar, on or near the site of an old city called Anupshahar, said to have been built in the year 1202. Dag was originally under the chief of Pirawa and then passed through several hands before it was occupied by Jaswant Rao Holkar, from whom Zalim Singh, the famous Minister of Kota, obtained it. On the creation of the Jhalawar principality it was made over to Maharaj Rana Madan Singh, the first ruler of the new State.

Dag has a middle school, two primary schools, a departmental branch post office with telegraphic facilities, a dispensary, a veterinary hospital, a police station and a third class magistrate's court. There is also a rest house.

Interesting remains include a large masonry tank known as Kalyan Sagar, constructed by Kalyan Singh Chandawat in S.V. 1668 (A.D. 1611) and two *dargahs* of the Mohammedan saints Ghaib Shah and Lal Hakani. There is also a masonry wall built by Maira Khan of Kota in 1812.

Other interesting items are:

Dageshwari Mata's temple: In the centre of the town near the tehsil office is an old temple dating back to the 12th century. The

inscription shows that its construction began in the year V.S.1202 (1145 A.D.) and the image was installed two years later. Thus it probably pre-dates the town.

Rani ka Maqbara: This is a tomb about a furlong to the west of the town. From the inscription it would appear to have been built in V. S. 1732 (1675 A.D.).

Kaya Varneshwar Mahadev Temple: In the village of Kyasra, six miles to the north of Dag, is a large Shiva temple which can be reached by a fair weather road from Dag. An important fair is held here every year on the occasion of Maha Shiv Ratri.)

Gang dhar

Gangadhar, headquarters of the tehsil of the same name in Jhalawar sub-division, is situated on the banks of the Chhoti Kali-sindh river, a tributary of the Chambal. Across the river, about a mile and half away, is the trade centre and railway station of Chaumahala. The town is 80 miles from headquarters, at the south-west extremity of the district, and is connected to it through Dag. It is said to have been founded early in the 5th century by Nawarman, a local chieftain, who named it Gargarat. According to tradition, it was later given in Jagir by the Khairava Rajputs to one Gargacharya, a *guru* or leader of the clan.

There is a higher secondary school, three primary schools, a departmental branch post office, a dispensary, a veterinary dispensary, a police station and a third class magistrate's court in the town.

Among the remains of antiquity is the tank of Dal Sagar to the east of the town on the borders of which are some cenotaphs (*chabutras*) of *ranis* who became satis, dating back to the 17th century. Over these *chabutras* are large slabs bearing carvings of and the names of the *satis*. The tank is said to have been built by Daulat Singh Jhala. The town contains a large old fort close to the banks of the river which is now used as the tehsil office. This was built by Raja Narhar Das Jhala in V. S. 1686 (A. D. 1629). In former times, jewellers' shops were plentiful in the city, and small rubies and other precious stones are found in the neighbourhood even to the present day.

Jha'rapatan

This is the headquarters of the tehsil of the same name in Jhalawar sub-division and also that of a *Panchayat samiti*. The

original populated site was Chandravati. The new town was founded by Zalim Singh in 1796, about half a mile to the north of the ruins of the old town, destroyed by Aurangzeb, the dressed stone of the latter being used to build the houses of the former. To encourage habitation, Zalim Singh had a large stone tablet erected in the centre of the chief bazar, on which was engraved the promise that whoever settled in the town would be excused payment of customs dues and that any settler convicted of a crime would not receive punishment exceeding a fine of Rs. 1-4-0. These terms quickly attracted traders from Marwar and Kota and Jhalrapatan was soon an important trade centre. In 1850, however, the *kamdar* (minister) of Rana Prithvi Singh had the stone tablet removed and thrown into the lake and from that time the privileges were withdrawn. The tablet was recovered about 1876 and can now be seen in the Jhalawar museum. It measures 9 ft. by 1½ ft.

The present city is situated at the foot of a low range of hills running from south-east to north-west. The drainage from these hills to the north of the town is collected by Gomti Sagar, a lake of fair size with a large and solid masonry dam. The town lies behind this dam, the general level of the ground being the same as the water of the lake in the cold weather. Between the city wall and the foot of the hills there are gardens irrigated by water from the lake. Except on the lake side, the city is protected by masonry walls with circular bastions. The walls are built of red stone, mostly obtained from the ruins of Chandravati. A number of statues lie embedded. Coming from the west, and passing by the city on the south at a distance of 400 to 500 yards, flows the Chandrabhaga river, which then takes a northern bend and, passing through the low hills near Chandravati, joins the Kalisindh after about four miles of open country. From the north of the town a metalled road is carried over a low part of the range and continues due north to Jhalawar town, four miles away.

It is not certain as to how Jhalrapatan got its name. According to Tod, the name means "city of bells" as the old town, being a place of some sanctity, contained 108 temples with bells. Others say it is the city (*patan*) of springs (*Jhala*) which abound in the Chandra-bhaga. Alternatively, the name may indicate that it is the city of the Jhala. It is this last explanation that is accepted by Cunningham and most authorities.

In Tod's time it was a flourishing city. He writes of it: "Jhalrapatan is now the grand commercial mart of upper Malwa and has swallowed up all the commerce of the central towns between its own latitude and Indore". Now, however, with the shifting of the seat

of government to nearby Jhalawar, and the growth of Bhawani Mandi as a commercial centre on the Bombay-Delhi railway line, its importance is much diminished. Tourists who come to see the Chandravati temples generally stay at Jhalawar.

Modern amenities at Jhalrapatan include a high school, a basic (S.T.C.) training school, a middle school for girls, three primary schools, a departmental sub-post office with telegraphic and telephone facilities, a dispensary, a third class magistrate's court and a police station.

(There are several items of archaeological interest. These include:

Padma Nath Temple: This is locally known as the "Sat Saheli (seven maidens) Temple". It is situated in the heart of the town. It is a most interesting temple, resembling the Khajuraho temples both in design and ornamentation. It contains a *garbagriha*, an *antralaya* and a *mandap*. The *mandap* is surmounted by a tall *sikhara* 97 ft. high, ornamented with *chaitya* window carvings and supported all round by small *sikharas* or buttresses seven stories high. The exterior walls of the *garbagriha* as well as the pillars of the *mandap* are richly ornamented, while the entrance to the *mandap* is embellished with ornate *torans*.

The temple is still in use. Many additions have been made, the most prominent being a terrace with a *chhatra* on either side of the *mandap* and small pavilions on the roof. Attached to the building on the south side is a small platform for the performance of religious ceremonies. In the *mandap*, the spaces between the pillars near the *antralaya* have been filled in to form receptacles for stores.

Shanti Nath Jain Temple: This is an old temple of the same design as that of Padma Nath. It is surmounted with a *sikhara*. The image was installed in V.S. 1145 (1088 A.D.). The temple is looked after by a local Jain association. It also is in the centre of the town and only a furlong to the north-east of the temple of Padma Nath. In 1797, Bhattarak Shri Narbhushan levied a cess at the rate of half a pice per 12 maunds on imported grain for its maintenance, which is still realized.)

Shri Dwarkadheesh Temple: This temple was built by Zalim Singh when the foundation of the town of Jhalrapatan was laid in V. S. 1853 (A.D. 1796). The image was installed nine years later. It was originally a state temple holding a *jagir* for its maintenance, and is now managed by the Devasthan Department, Government of

Rajasthan. It is situated on the bank of the Gomti Sagar tank and commands a good view. There is a surrounding rampart.

Sheetladevi Temple: This temple is situated out-side the town near the Navlakha fort, easily accessible from the Jhalawar—Jhalrapatan road. It was built by Maharaj Rana Madan Singh, the first ruler of Jhalawar (1838 to 1845 A.D.).

Navlakha Fort: This fort, which is incomplete, is on the top of a hill outside Jhalrapatan, left of the road from Jhalawar to Jhalrapatan. It is a popular picnic spot and commands a good view of the surrounding country. It was started by Maharaj Prithvi Singh in 1860 A.D. but was never completed. The name is said to indicate the cost of construction.

Gateway near Tamarind Tree: This gateway is from the ruins of Chandravati and forms part of a modern temple built by the citizens of Jhalrapatan. The temple is situated in the west of the town just outside the Imli Darwaza, not very far from the rampart.

Juna Mandir: This temple is situated outside the ramparts towards the east and has been constructed out of the materials of Chandravati. There is no inscription, and it is not known when it was built.)

Stone Inscription: A stone inscription of Udayaditya dated V. S. 1143 (1086 A.D.), housed in Sarvasukhiya Kothi at Jhalrapatan, is of some interest. It contains ten lines of writing which cover a space of 8" (breadth) by 6½" (height). It is well preserved. The letters in the first seven lines are bigger than those in the last three. The language is Sanskrit, the script Devanagari and the inscription is in prose.

The inscription, dated the 10th of the bright half of Vaisakh, V. S. 1143, states that Janna, a Teli *patel*, built a temple to Siva and dug a *vapi* (tank) in the reign of Udayaditya. From the inscription it appears that Udayaditya Parmar reigned till V.S. 1143. This date fits in with a copper plate inscription of the Parmar Jayasimha I dated V.S. 1112 (A.D. 1055), published in *Epigraphic Indica*, Vol. III, page 48, which shows that Bhoja was succeeded by Jayasimha and afterwards by Udayaditya.

A translation of the inscriptions is as follows:—

1. Om! Reverence to Siva.

In Samvat 1143 on the 10th of the bright half of Vaisakh,

2. Today in the prosperous reign of Udayadityadeva;
3. Teli patela Chahila's son Patel Janna
4. Erected this temple of the god Siva and also in Chirihilla
5. Between Chandaghausha Kupika and Vruvasaka (dug) a tank.
6. This inscription is engraved by Pandita Harshuka, the mother of Janna.
7. Bows for Shri Loligasvamideva.
8. Teli Patela Chahila's son Patela—Janna at the ceremony of Sendhavadeva.
9. Promises four measures of oil and a ball of sweet to be offered every year.
10. Prosperity! Great fortune!

Jhalawar

Historically, Jhalawar has much in common with Jhalrapatan. Originally referred to merely as the Chhaoni, the original camping ground of Zalim Singh was about a mile to the east of the present town. In 1838, the first ruler, Madan Singh, established his headquarters here, but in 1872-73, when Lieut. Holdich prepared a plan of the cantonments, the inhabited site was little more than a collection of mud huts round the fort palace built by Madan Singh.

The fort palace now houses the Collectorate and other district offices. It is enclosed by a high masonry wall, forming an exact square with large circular bastions at each corner and two semi-circular ones in the centre of each face, the length of each being 735 ft. The principal entrance is in the centre of the eastern side, and the approach to it is along the principal street of the bazar running due east and west.

About a mile and a half to the east is the Kalisindh river, which here flows nearly north and south. Beyond is the road to Khaupur, from which a track leads off to Gagraun fort. Gagraun has a long and colourful history, but as it lies in Kota District a description is excluded from this gazetteer. A quarter of a mile from the fort, the track again crosses the Kalisindh river into Kota territory. The river is about 200 yards wide at this point and is crossed by a stone bridge.

Being the district headquarters, Jhalawar has more amenities than the other towns. There are two well equipped hospitals (one for women), as well as a veterinary hospital. The educational facilities comprise a degree college, a high school for boys, a high school for girls, three middle schools and six primary schools. Besides the district government offices, there are courts of an Additional Sessions Judge, District Magistrate and Sub-Divisional Magistrate and a well built sub-jail. Other amenities include postal, telegraphic and telephone facilities, banks and cinema; for travellers there is a comfortable hotel as well as a rest house. In 1960, a new power house and water works were commissioned. Bus services radiate to all parts of the district as well as to Kota and Bhopal.

Places of interest in the town include the new palace, situated between the hotel and the rest house, the fort palace, three libraries and a museum.

The archaeological museum, situated just outside the fort palace to the east, was established during the time of Maharaja Rana Bhawani Singh. The first curator was Pt. Gopal Lal Vyas, who carried out an extensive survey of the State and stocked the museum with a varied and valuable collection of pieces of statuary, coins, paintings and manuscripts. The museum has five sections devoted to (a) Sculptures, (b) Inscriptions, (c) Coins, (d) Paintings and (e) Manuscripts (this last section being called the Saraswati Bhandar). At present, it has 154 pieces of sculpture, seven inscriptions, 55 gold, 674 silver and 487 copper coins of various dynasties, 398 paintings and 503 manuscripts, many of them very rare.)

Kadila

The lake of Kadila lies two miles to the east of, and in the same valley as the temple of Ratadei, north of Asnawar town. It is more than two miles long and half a mile broad. It is in a natural hollow, and the water has been trapped by closing a gap some 250 yds. long and 100 yds. wide between two ridges. The embankment is formed of large blocks of cut stone piled tier upon tier. It is said to be very ancient. The lake is believed by some to have been named after a Raja, and by others a *mahajan* of Mau. To the south, it is said, there was in ancient times a large town called Rung Patan, of which there are now no traces. The story goes that one of its rulers was Lakha, whose Rani was named Sodi. One day they were both listening to the songs of a *dom* named Bhola and were so pleased that the Raja promised to give him whatever he chose to ask. The Rani pointed with her finger to a valuable necklace which she wore,

prompting the *dom* to ask for it. The Raja saw the gesture in a mirror and, believing that the Rani had intended the *dom* to ask for her, was angry and gave her to the *dom*. The latter served her as a devoted slave. Only once more did the Raja and Rani meet, and they died immediately. One *Chhatri* covered the ashes of both and so the lady, true in life to her lord was united to him in death. The *chhatri* is said to have been built on the embankment of the Kadila *talao* but there is now no trace of it and it is not possible to say whether the story is based on fact.

Kalamandi -

(Kalamandi is a small village six miles west of Jhalawar. Nearly a mile to the north there is a very old temple built of red stone and an old *kund* (well). The temple is in ruins and unfortunately there is no inscription.

Khanpur

Khanpur is the headquarters of the tehsil of the same name as well as of a *panchayat samiti* and is 22 miles from the district headquarters beyond the Mukandra Range. It lies on the road between Baran and Jhalawar. Lying in the heart of an important grain-producing area, it is a trading centre and is connected by road with Baran, Kota, Jhalawar and Aklera. There is a high school, a middle school for girls, a primary school, a primary health centre, a veterinary hospital, a second class magistrate's court, a police station, a branch post office with telegraphic facilities and a rest house

Manoharthana

Manoharthana, formerly called Mandharthana, is the headquarters of the tehsil of the same name and is also a *panchayat samiti* headquarters. The original name was Khata Kheri. In the time of Mughal rule the *pargana* was given to Nawab Mandhar Khan who built the present inhabited site and named it after himself. Manoharthana later fell into the hands of the Bhils and was taken from them by Maharao Bhim Singh of Kota. The inner fortress is very ancient; the outer one was built by Bhim Singh and the city walls were erected in Zalim Singh's time. Below the fort the rivers Parwan and Kalikhar meet to form a deep pool.

The fort is situated on raised ground, at the eastern extremity of the district, 56 miles from the district headquarters. It is connected with Jhalawar and the trading centres by road and there are regular bus services. Manoharthana has a dispensary, a primary health centre, a veterinary hospital, a higher secondary school, a

middle school for girls, a second class magistrate's court, a police station and an extra-departmental post office with telegraphic facilities. There is also a rest house.

Mau

At Mau the river Ujar reaches the Khanpur plain through a narrow gorge with towering cliffs on either side. At the narrowest point the Bhim Sagar Dam is being built. On the eastern cliff, overlooking the dam, is a large ruined palace attributed locally to a chieftain named Prithvi Raj, but this assignment is refuted by the cusped Mohammedan arches and by an inscription over the main entrance which bears the date 1711 A.D. It is, however, possible that the present building was erected over the ruins of an earlier one.

There is no doubt that the town of Mau was in existence long before the Muslim came to these parts. Tod refers to it as the first capital of the Khichis and General Cunningham expresses the opinion that it probably "succeeded Chandravati as the capital of all the country on the lower course of Kalisindh shortly after the beginning of the 13th century". (The remains of the old town extend for a quarter mile from east to west and about the same distance from north to south. There are several temples still in a fair state of preservation as well as a mosque of later date on lower ground near the water's edge. A few yards from the dam site, at the foot of the western cliff, is a deep cave with an arched doorway. This site is associated with the saint Mitthe Sahib, who lies buried at Gagraun, and local legend has it that the cave is the entrance to a tunnel that emerges at Gagraun, 11 miles away)

Medana

About two miles to the west of Mansarowar lake, which lies in a long valley north of Asnawar, the river Ujar forces its way through the ridge which bounds the valley on the north, cutting through the rock. This cutting is called the Chaupulda Mata. On the north side of this pass are the remains of the palace of Medana, another seat of the Khichis, much of which is still standing on higher ground and commands the entrance to the ruins of the old fort. Underneath the palace stood, it is said, the town of Medana. Three temples, a *chhatra*, and some funeral stones now mark the site. Two *sati* stones bear the date V.S. 1571 (A.D. 1514) and one V.S. 1569 (A.D. 1512),

The Ujar from here forces its way through the hills via a deep defile, wild and wooded, and debouches on the plain at Mau. The whole range of hills abounds with stories of the "Ghatirao" (Lord of the pass), the Khichi Maharao, a legendary hero.

Pachpahar

This village, headquarters of the tehsil of the same name, is situated on the river Piplaj, one of the tributaries of the Ahu, about 30 miles from district headquarters on the Jhalawar-Gangadhar Road and two miles from the railway station of Bhawani Mandi. The word Pachpahar means 'five hills' but these are no more than small mounds. According to tradition, it was originally founded by the Pandus and at a later stage came under the domination of Raja Vikramaditya of Ujjain. In Akbar's reign it was given in *jagir* to the Thakur of Rampura, from whom it was wrested by the Maharana of Udaipur, who gave it to his nephew, Maharaja Madho Singh of Jaipur. Holkar next became possessed of it. The British took it from him and made it over to Kota through Zalim Singh. Tod says. "There are two thousand houses in the town, which has an extensive bazar, filled with rich traders and bankers. The cornelians continue to strew the ground even to this day".

Since Tod's time the picture has greatly changed for the worse. The old reputation of the place as a centre of trade came to an end with the opening of Bhawani Mandi with exemption from taxation, and it is now no more than a fair size village. Pachpahar has a sub-post office, a third class magistrate's court, a middle school, a primary school, a police out-post and an aid post.

Pirawa

The town of Pirawa, a tehsil and *Panchayat samiti* headquarters, was formerly part of Tonk State and the whole tehsil became part of the district at the time of the formation of the first Rajasthan Union.

With the recent (1956) addition of Sunel, Pirawa has become one of the district's largest tehsils and the town has correspondingly gained in importance. Unfortunately, the road approaches, except that from the Indore road, are deeply rutted, making communications difficult. It is 40 miles from Jhalawar town.

The town has a higher secondary school, three primary schools, a departmental sub-post office with telegraphic facilities, a dispensary, a police station, a third class magistrate's court and a rest house.

Ratadei

This is a small Bhil hamlet in the range of hills which divides Haraoti from Jhalawar, some 14 miles north-east of Jhalawar cantonment. It takes its name from a small temple adjoining, and is situated

on the eastern extremity of the beautiful lake known as Mansarowar, formed by throwing an embankment across the valley, which is here some six or seven hundred yards broad. The place is one of great beauty. The eastern, northern and western sides of the lake are richly wooded to the water's edge, while the *Karaunda*, growing in great profusion, not only forms a thick network below, but covers the trees for 30 to 40 ft. of their growth. The place was one of the favourite hunting resorts of the Jhalawar princes, and contains tigers. The embankment is at the western extremity of the lake. The lake is about a mile long and a quarter of a mile broad. Towards the east it is shallow, and runs into long creeks and channels, fringed with trees.

Apart from the beauty of the scenery, the spot is famous for its historical associations. It is the site of a city of ancient times called Srianagri. This was built on the slope of the ridge along the southern side of the lake, and extended westwards as far as the Ujar, about a quarter of a mile to the west and rear of the present embankment. Nothing remains save three old temples and the remains of others, and blocks of hewn stone which, covering a large area, testify to the extent of the old city. Traces of old streets are found at some places. In the south-western corner a village known as Gurguj has been subsequently established by the Bhils. The largest temple is sacred to Mahadeo, the one adjoining it to Mataji while the third on the Ujar is Saraigi's and is said to have been built by a *gwal*. An inscription on some ruins to the south of the tank proclaims that it was a Vaishnava temple erected by one Sah-Damodar Sah on a Monday on the first day of the dark phase of the month Kārtik, V.S. 1416 (A.D. 1359).)

The town is said to have been under one of the chiefs of the Knichi Rajas, whose capital was first at Mau, some four miles due north, on the northern slope of the range, and afterwards at Gagraun. The embankment of the lake is about 300 yards long and 30 yards broad. It is literally covered with *Sati* remains, which, however, are difficult to approach because of the thick *karaunda* shrubbery.

Some 30 or 40 *chhatris* and *chabutras* with funeral stones still exist, while the ruins of numberless other lie strewn about. Each stone bears the effigy of the dead cavalier mounted and armed at all points and the wives who were burnt with him. Underneath, their names are written. In most, only the top line is legible, but a few are well preserved. Commencing from the northern end, the first is a stone bearing the date V.S. 1550 (A.D. 1493) and commemorates Raja Shri Maharajdhiraj Gungadasji.

The next is a fine large *chhatri* built on a broad square stone-faced platform raised about four feet from the ground. The *Chhatri*

is a spacious one and a portion of the roof and the eight round stone pillars still remain. In the centre is a stone tablet with a cavalier and five ladies. Underneath is an inscription, which may be translated thus: "In Samvat 1578 (A. D. 1521), on the 11th day of the bright half of the month Paus, Monday, Raja Sri Rao Sria departed from this earth. Five Ranis burnt with him, his wives, the solanki and her slave girl, the Sisodniji, the Gaurji, the Kesodimji and the Sukhtawatji. He was lord of Gagraun. Medana was his abode and his Clan Khichi, Ramlote, Golan; built on the corner of the Chhatri of Vinayak (Ganeshji) Purdhan, Machalpur, Puranapura, (then follows a couplet in praise of Ram). Erected on the embankment of the Mansarowar at Ratadei".

The remains of the other *Chabutras* lie immediately behind. One of these probably is that of the Vinayak referred to in the preceding inscription.

Then come two others on which only the dates Samvat 1543 (A. D. 1486) and Samvat 1546 (A. D. 1489) are readable, then one on which is written: Samvat 1516 (A.D. 1459) on the 10th of the bright half of Vaisakh, "*Khawasji Sri Gunga Singhji Seth kara putr Sri Ramji deolok hua*". Then come others of V.S. 1587, 1555, 1213, 1511, 1516, 1565 (Raja Hanwant Singh), 1558 (Raja Hari Singh), 1566 (Deo Singh, son of Sheo Singh), 1555 (Rao Raja Sheoduat Singh), 1551 (Sheo Singh), and 1504. The one dated 1587 has below it a statement that it was raised to the son of Maharaja Ram Singhji. The one dated V.S. 1213 bears a cavalier with sword and spear and his women on a high raised platform; the inscription is not readable, as may be expected with a monument erected as far back as 1156 A.D.. The one of V.S. 1551 is covered by a *chhatri* supported by very handsomely carved pillars. In many, the dress and appearance of the parties represented are striking. In several, both the cavalier and his *ranis* are represented as wearing crowns, while the horses of other are caparisoned to the knees.

At the extreme southern end is a *chhatri* the antiquity of which cannot be doubted. The tablet is a large broad stone of whitish colour, different from the rest, which are reddish-brown. It represents a cavalier and seven women.

The tank is said by some to have been built by Raja Man Singh of Jaipur, who was sent by Akbar to punish Prithviraj, the chieftain of Mau. This, however, is certainly incorrect, as Raja Man Singh lived about the end of the 16th century, later than the dates on the *sari* stones. The lake, too, is called Mansarowar in Rao Sria's tablet of V.S. 1578.

To the temple of Ratadei is attached the legend that a sister of Achla Khichi of Gagraun came to stay here, and was turned into stone. A temple was erected in her honour which Zalim Singh rebuilt. The present temple is of importance from the religious point of view but is very small and of no architectural beauty. The approach to this spot is by a forest road from Mandawar which is barely jeepable and that, too, only from October to May as the river Ujar has to be crossed. Alternatively, it can be reached from Asnawar by crossing the southern ridge on foot.

Raen Basera

This is a beautiful cottage made entirely of timber wood standing on the bank of the Kishan Sagar Tank four miles to the west of Jhalawar town on the road to Kota. It was originally built by the Forest Research Institute, Dehra Dun, and was placed on view at the Industrial and Agricultural Exhibition held at Lucknow in December, 1936. The then Maharaja of Jhalawar took a fancy to it, bought it and had it dismantled and sent to his capital. He had it re-erected on the bund of the picturesque Kishan Sagar, his intention being to hand over the reigns of government to his son and spend his last days at this peaceful spot. With the formation of Rajasthan, the Raen Basera became government property and is now in the charge of the Irrigation Department.

नन्दमित्र जयन्त

Sune

Headquarters of a sub-tehsil which became part of the district only in 1956, Sunel is a flourishing small town with a number of small industries and imposing buildings. It is 30 miles from the district headquarters. Much of its importance is due to the interest taken by the Bohra community settled there. There is a middle school, a primary school, a sub-post office with telegraphic and telephone facilities, a dispensary, a veterinary dispensary and a police station. The main approach is via the Piplia Bhawani Mandi road. At one point the river Ahu has to be crossed; as no bridge or causeway has been constructed, this is a barrier to cars, but jeeps, trucks and buses are able to pass through the stream in all seasons except the height of the monsoon.

APPENDIX—I

TREATY LEADING TO FORMATION OF JHALAWAR STATE

RAJ RANA MUDUN SINGH having agreed to relinquish the administration of the affairs of the KOTA principality guaranteed by the Supplementary Article of the Treaty of Delhi to RAJ RANA ZALIM SINGH, his heirs and successors, the present Treaty is formed between the BRITISH GOVERNMENT AND RAJ RANA MUDUN SINGH Aforesaid—1838.

Article 1

The Supplementary Article of the Treaty of Delhi, bearing date the 20th of February 1818, between Maha Rao Omeid Singh Bahadoor, the Rajah of Kota, and the British Government, is hereby repealed.

Article 2

The British Government agree, with the consent previously obtained from Maha Rao Ram Singh of Kota, to grant to Raj Rana Mudun Singh, his heirs, and successors (being the descendants of Raj Rana Zalim Singh) according to the custom of succession obtaining in Rajwara, a separate principality to be formed out of the Kota State, and consisting of the pergunahs specified in the Annexed Schedule.

Article 3

The British Government will confer appropriate titles upon the Raj Rana, his heirs and successors.

Article 4

There shall be perpetual friendship, alliance, and unity of interests between the British Government on the one hand and Raj Rana Mudun Singh, his heirs and successors, on the other.

Article 5

The British Government engages to take Raj Rana Mudun Singh's principality under its protection.

Article 6

The Raj Rana, his heirs and successors, will always act in subordinate co-operation with the British Government acknowledging its superemacy, and engaging not to have any connection with the

Chiefs of other States in disputes with which they agree to abide by the decision of the British Government.

Article 7

The Raj Rana and his heirs and successors will not enter into negotiations with any chief or State without the sanction of the British Government, but their customary amicable correspondence with friends and relatives shall be continued.

Article 8

The troops of the principality of Raj Rana Mudun Singh, according to its means, will be furnished at the requisition of the British Government.

Article 9

The Raj Rana and his heirs and successors shall remain absolute rulers of the country, and the civil and criminal jurisdiction of the British Government shall not be introduced into the principality.

Article 10

The Raj Rana, his heirs and successors, will fulfil the pecuniary obligations involved in the present arrangement of separation and transfer by assignments on land agreeably to the appended Schedule, and abide by the decision of the British Government in all minor points arising out of the said separation.

Article 11

The Raj Rana, his heirs and successors, will pay as tribute to the British Government the yearly sum of eighty thousand Company's Rupees, by two half-yearly instalments of Rupees, 40,000 each, viz., the "Khureef" on Mittee Poosooder Poorun Mashee, and the "Rubbee" on Mittee Jaet Soodee Poorun Mashee, commencing with the Khureef instalment of Sumbu 1895.

Article 12

This Treaty of twelve Articles having been concluded at Kota and signed and sealed by Captain John Ludlow, officiating Political Agent, and Lieutenant-Colonel Nathaniel Alves, Agent to the Governor-General for the State of Rajputana on one part and Raj Rana Mudun Singh on the other, the ratification of the same by the

Right Honourable the Governor-General of India shall be exchanged within two months from this date.

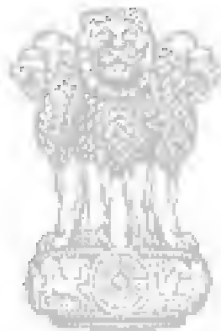
Done at Kota, this 8th day of April 1838.

J. LUDLOW,

Offg. Political Agent.

N. ALVES,

Agent, Governor-General.



सत्यमेव जयते

SCHEDULE

Bahadoor, his heirs and successors, under the designation of constitute a separate principality for Raj Rana Mudun Singh Bahadoor, his heirs and successors, under the designation of Jhalawar.

Chechut

Sukait

The Choumuhla, comprising—

Puchpuhar

Ahore

Dug and

Gunrar

Jhalra Patun, Commonly called Oormal

Reenchwa

Bukanee

Delunpoor

Kotrah Bhalta

Surerah

Rutlaee

Munohur Thanah

Phool Burode

Chuchoornee

Kakoornee

Cheepa Burode

The portion of Shergurh, beyond or east of the Burwun or Newaj, and Shahabad.

It is to be distinctly understood that Nirput Singh will remove from the territory of Jhalawar into that of the Maha Rao and that his lands lapse to the Raj Rana. Dated Kota, 10th April 1838.

J. LUDLOW,

Offg. Political Agent.

N. ALVES.

Seal of MAHA RAO RAMSINGH.

Schedule of debts to be liquidated by Raj Rana Mudun Singh, his heirs and successors, agreeably to the Article 10 of the accompanying Treaty.

DEBTS

To Mungnee Ram Zorawar Mull.....	61,447/13/3
To Ranjee Dass Tunsook Dass.....	4,43,821/3/0
To Mohun Ram Rukul Dass.....	2,67,839/7/0

Raj Rana Mudun Singh agrees to pay on account of the above debts within seven days after installation in his new principality the sum of three lakhs twenty-six thousand one hundred and thirty seven rupees seven annas and nine pies (Rs. 3,26,137-7-9), and subsequently within four year, by half-yearly instalments, the balance amounting to eleven lakhs forty five thousand two hundred and seventeen rupees (Rs. 11,45,217), in which is included interest at 8 per cent per mensem, or at each *fusul* as stated below and to liquidate the entire amount within a period of four years, failing in which the British Government will have vital their option to arrange for the payment of the debts by setting apart a portion of the country of Jhalawar for that purpose, the first instalment to be paid in the month Kartik Soodee Poorun Mashee, Sumvut 1895, and the second instalment in the month Baysak Soodee Poorun Mashee, Sumvut 1896.

Amount of instalments (interest included) to be paid as follows:—

1st. Instalment	..	..	..	1,50,000
2nd. „	..	..	..	1,50,000
3rd. „	..	..	..	1,50,000
4th. „	..	..	..	1,50,000
5th. „	..	..	..	1,50,000
6th. „	..	..	..	1,50,000
7th. „	..	..	..	1,50,000
8th. ..	..	..	..	95,217

Dated Kota 8th April, 1838

J. LUDLOW,

Offg. Political Agent.

N. ALVES,

Agent, Governor-General.

RAJ RANA MUDUN SINGH.

APPENDIX—II

SANAD GRANTED BY THE BRITISH GOVERNMENT TO BHOWANI SINGH son of THAKUR CHATAR SAL OF FATHPUR, on his accession to the gaddi of the reconstituted CHIEFSHIP OF JHALAWAR, 1899.

Whereas by a treaty, dated the 8th April, 1838, the British Government granted certain territories to Raj Rana Madan Singh, his heirs and successors, being the descendants of Raj Rana Zalim Singh, according to the custom of succession obtaining in Rajwara; and whereas the line of the said Raj Rana Zalim Singh became extinct on the deposition of Maharaj Rana Zalim Singh; and whereas the said territories being now at the disposal of the Crown, Her Majesty the Queen, Empress of India, taking into consideration the intentions of the framers of the said treaty, has been graciously pleased to restore to His Highness Umed Singh Maharao of Kota, a portion of the said territories equal to the share thereof originally contributed by the Kota State, and whereas, as an act of clemency and a proof of the desire of the British Government to maintain the existing political system of India, Her Majesty has assented that the remainder of the said territories shall be replaced under Native Rule, and further shall, in memorandum of the services rendered by the said Raj Rana Zalim Singh, be reconstituted as a state under the suzerainty of Her Majesty and granted in that condition to a member of the said Raj Rana Zalim Singh's family; and whereas it is expedient to define the conditions subject to which the said State is granted; it is hereby declared as follows:

1. You Bhowani Singh, son of Thakur Chatar Sal of Fathpur, have been selected as Chief of the State of Jhalawar, consisting of the pargannas specified in the Schedule hereto annexed, and you are hereby granted the title of Raj Rana and a salute of eleven guns.

2. The Chiefship of the Jhalawar State, the right to administer the said State and the said title and salute will be hereditary in your family, and will be continued to your lineal descendants, by blood or adoption, according to the custom of succession recognised in Rajputana, provided that in each case the succession is approved by the Government of India.

3. The administration of the said State shall be conducted subject to such degree of supervision and political control, exercised in such manner, as the Governor-General in Council may from time to time determine.

4. The annual tribute of thirty thousand rupees (Rs. 30,000) in British Indian currency shall be paid by you and your successors to the British Government on the 1st of April in each year on account of the twelve months then commencing.

5. Every process of any British Court, civil or criminal, in India shall be executed in the Jhalawar State as if it were a process of a court in the said State.

6. The coins of the Government of India shall be legal tender in the Jhalawar State in the cases in which payment made in such coins would, under the law for the time being in force, be legal tender in British India, and the State shall not under-take separate coinage.

7. No salt shall be manufactured in the Jhalawar State, either overtly or under the guise of manufacturing saltpetre or saline products. No salt, other than salt upon which duty has been levied by the British Government, shall be imported into, or consumed within, the State. No tax, toll or due of any kind shall be levied on salt imported into or exported from the State. In consideration of the fact that the Government of India formerly paid to the Maharaj Rana of Jhalawar an annual sum in lieu of import, export, transit and every other charge of salt, as well as an annual sum for distribution to certain Jagirdars and their successors, the sum of two thousand five hundred rupees (Rs. 2,500) shall be paid annually to His highness the Raj Rana of Jhalawar, who will distribute the annual payments.

8. The Raj Rana of Jhalawar shall comply with the wishes of the Government of India in all matters connected with the suppression of illicit traffic in opium.

9. No transit duty of any kind shall be levied within the State.

The permanence of the grant conveyed by this Sanad will depend upon the ready fulfilment by you and your successors of the conditions which will be communicated to you herewith, and of all orders which may be given by the British Government with regard to the administration of your territories, the composition of the armed forces of the State and any other matters in which the British Government may be pleased to intervene. Be assured that, so long as your House is loyal to the Crown and faithful to the conditions of this

Sanad, you and your successors will enjoy the favour and protection of the British Government.

CURZON OF KEDLESTON

Viceroy and Governor-General of India.

FORT WILLIAM,

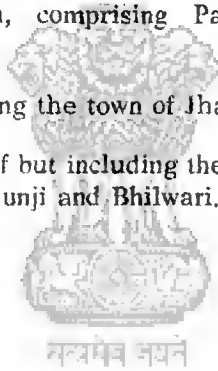
The 30th January, 1899.

SCHEDULE

The Chau Mahla, comprising Pachpahar, Awar, Dug and Gangdhar.

Jhalrapatan, including the town of Jhalrapatan and the Chaoni.

Suket to the South of but including the Villages of Panchakheri, Kaliakheri, Gobiodpura, Runji and Bhilwari.



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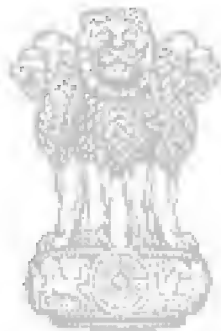
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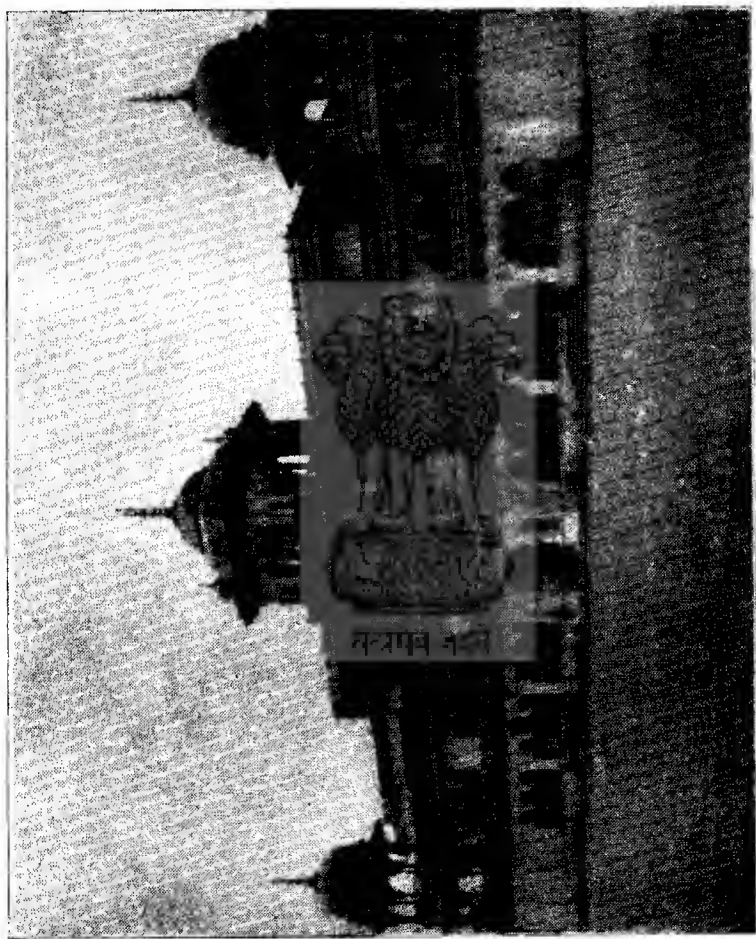
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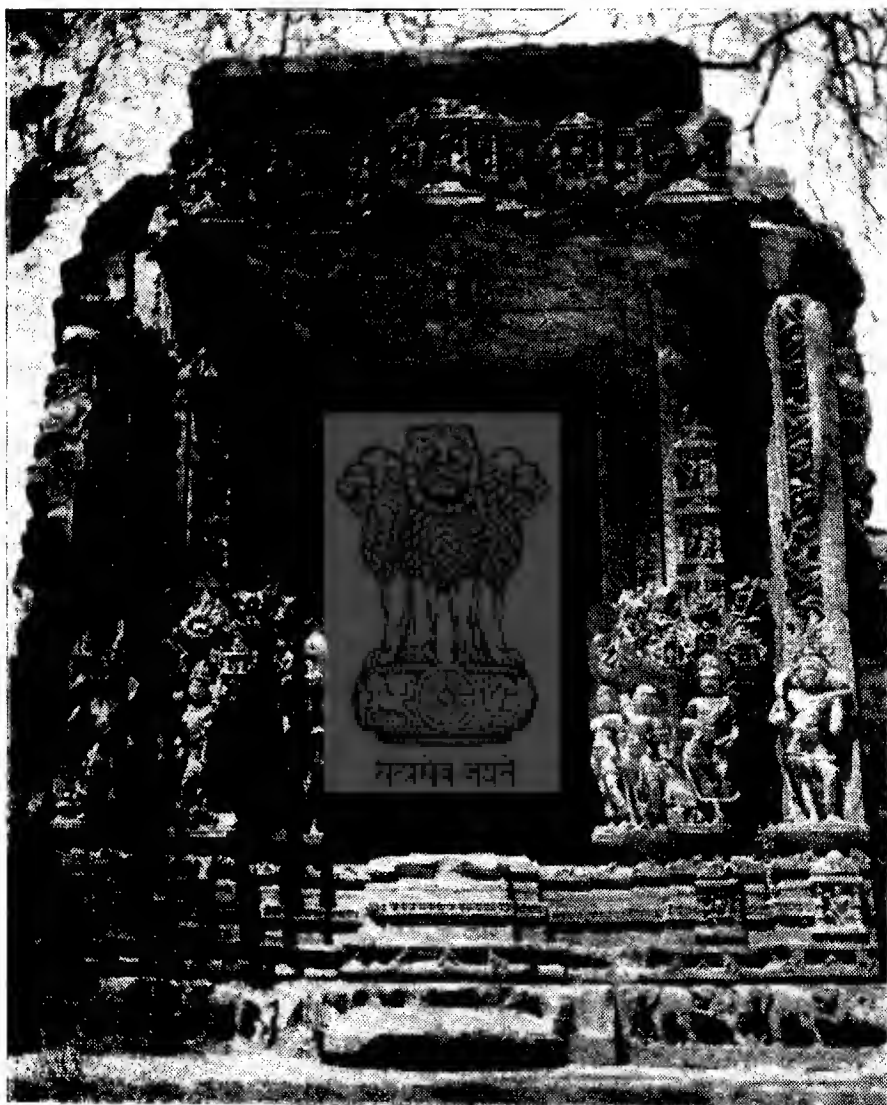
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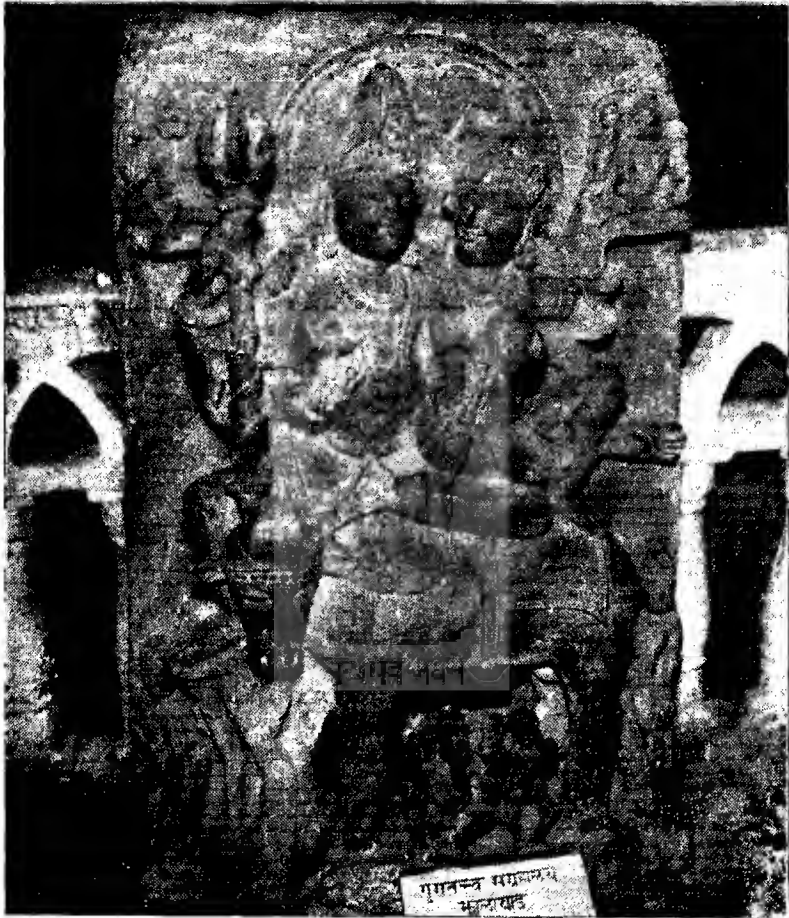
*A front view of the Jhalawar fort palace which now houses
the Collectorate and other district offices at Jhalawar.*



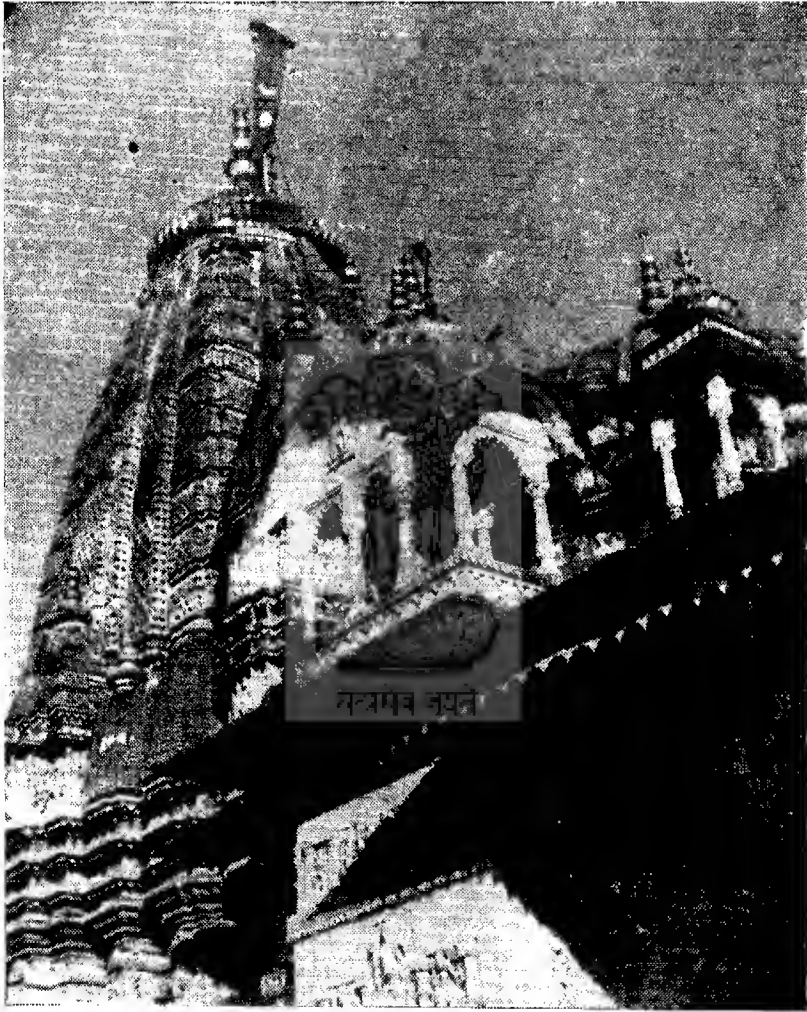
*A view of the front portion forming the mandap of the
Sitalleshwar Mahadeo Temple, Chandravati.*



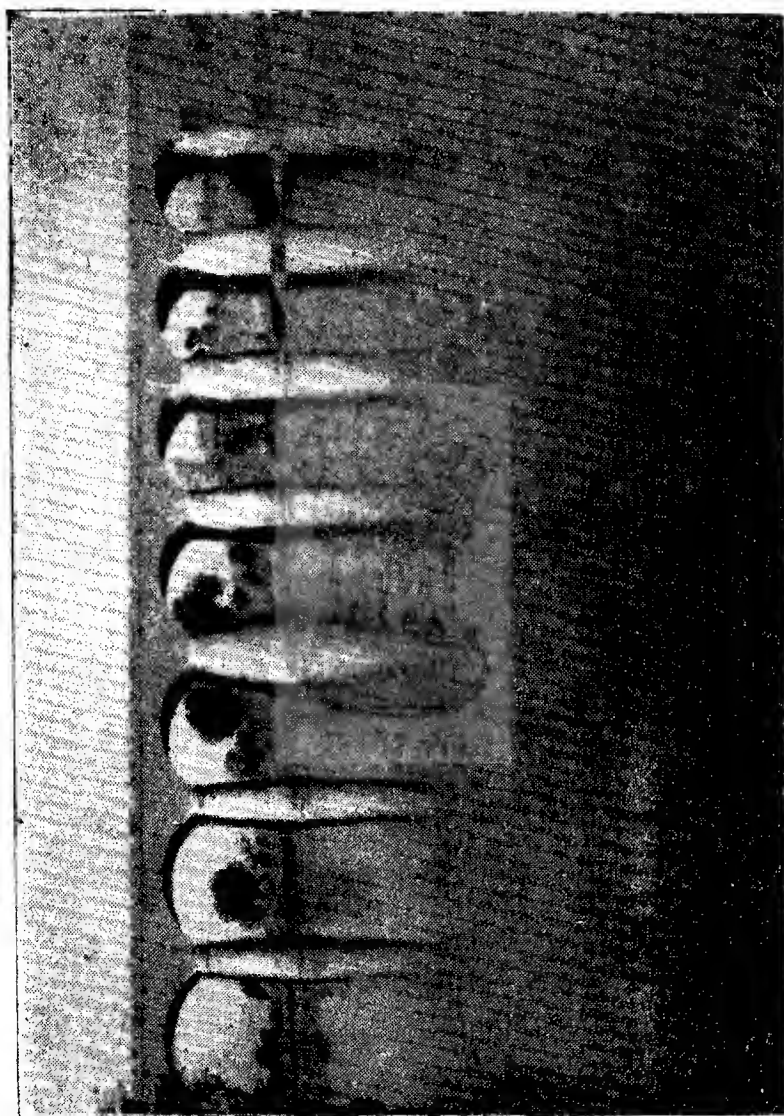
A view of the temple, located among celebrated Chandravati temples, having beautiful sculptures.

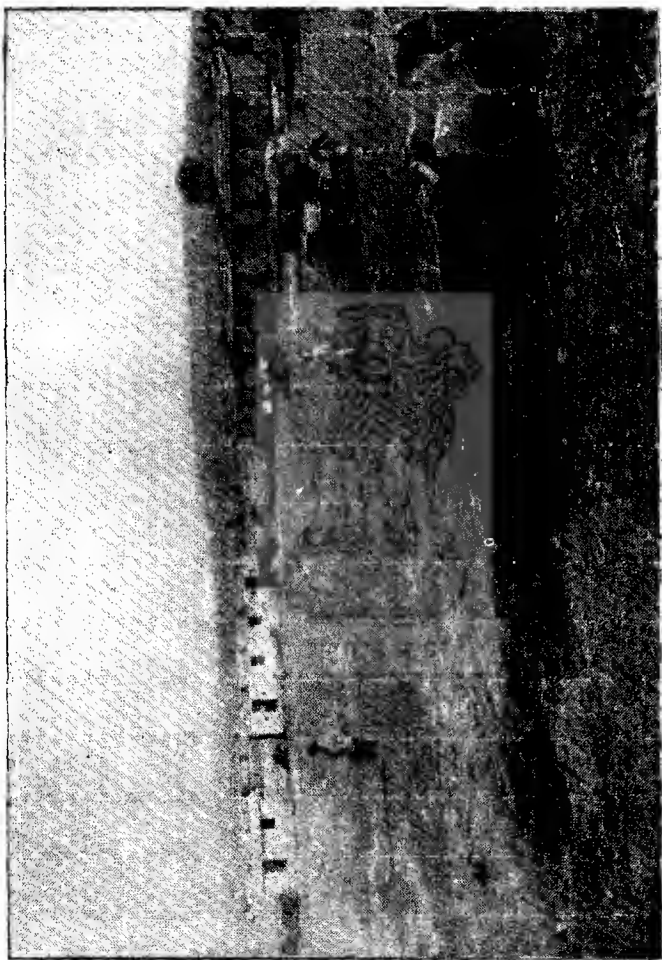


An image in Stone (Shiva and Parvati) kept in the museum at Jhalawar.



A view of Shanti Nath Jain Temple, Jhalawar.





*A view of the Bhul Colony of village Moriyakheri
in Panchayat Samiti, Jhalrapatan.*